

THE LANCET, EDUCATIONAL SUPPLEMENT.

Published Quarterly.

OCTOBER 2, 1854.

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PUPIL WANTED.—An Artist and Engraver, resident in the Country, desires to have a YOUNG LADY as a PUPIL, to board and educate with his own children. Address to W. J. LINTON, Brantwood, Coniston, Windermere.

EXCHANGE of PUPILS at Michaelmas or Christmas next. A Lady, having a superior Boarding-school, in a healthy locality a few miles from Birmingham, is desirous of placing her son, twelve years of age, in a good commercial school, in exchange for a young lady, who would receive a sound education, combining the usual accomplishments. She has also a son, aged eight years, for whom she wishes to make a similar exchange. References given and required. Address "M. H. O.," Mr. Davies, Bookseller, Temple-row, Birmingham.

EDUCATION.—South Parade, Doncaster.—The Misses LEGG receive a limited number of YOUNG LADIES to board and educate. An Articled Pupil required. Terms and references may be had on application.

EDUCATION.—Crystal Palace regularly visited.—CLAPTON HOUSE BOARDING-SCHOOL for YOUNG GENTLEMEN, Park-end, Upper Sydenham. The next Term commences Oct. 2.

EDUCATION.—WANTED, after the Christmas Vacation, a TEACHER in a LADIES' SCHOOL, who must be a thorough French Scholar and a good Musician. Salary, 30*l.* per annum. Address Miss DIXON, Welland-terrace, Spalding.

EDUCATION.—A married Clergyman, of good Family, resident in Devon, will be happy to devote his whole time and attention to the EDUCATION of the SON of a NOBLEMAN or GENTLEMAN in CLASSICS and MODERN LANGUAGES, &c. A personal interview may be obtained by addressing, "P. F. P." (No. 324), CRITIC Office, 29, Essex-street, Strand.

EDUCATION.—East Bank House, Southport, Lancashire.—Mr. F. E. MILLSON receives SIX YOUNG GENTLEMEN as RESIDENT PUPILS. Terms 45 and 50 *guineas*. An outline of the course of education, and a statement of the principles on which it is based—with the names of parents of his present pupils, to whom Mr. Millson is permitted to refer, will be forwarded on application.

EDUCATION.—PREPARATORY SCHOOL for YOUNG GENTLEMEN, Hope House, on the summit of Brixton-hill, conducted by Mrs. HENRY FLETCHER. The situation is beautiful and salubrious; the terms moderate; the discipline maternal yet firm; the dietary liberal; the dormitories airy; and the playground spacious. Inspection is invited, and terms will be sent on application.—Hope House, August 1854.

EDUCATION.—The Authoress of the Book entitled "The Parent's Great Commission," wishes to receive under her care and to educate THREE YOUNG LADIES. Reference to her Grace the Duchess of Hamilton; her Grace the Duchess of Roxburgh; and Lady Pilkington, Cheltenham, Yorkshire. Before troubling the referees, communicate with the Authoress of "The Parent's Great Commission," the Rectory, Stanton-by-Dale, Derby.

EDUCATION and COMFORT.—A HOME in a highly respectable Ladies' School is offered to a LADY as PARLOUR BOARDER, or to a PUPIL, in delicate health, in accordance to the last Census) the healthiest town in the kingdom. The situation is most desirable and pleasant with recreation ground; and within twenty minutes' distance of the finest lido in England. References of the highest respectability. Letters, post paid, to "AMICUS," Post-office, Horncliffe.

EDUCATION.—To the CLERGY and other PROFESSIONAL MEN.—The Principal of a first-class Establishment, within a few miles of Liverpool, where a limited number of pupils are received, has THREE VACANCIES in his establishment, for the number by taking the Degrees of Clergymen or other Professional Men upon lower than his ordinary terms. The best Masters attend the school, and there is every advantage for a superior education. A Partisan Protestant lady resides in the house. The quarter commences on the 10th of October. Letters addressed "G. M. S.," care of Messrs. Hime and Son, Music Warehouse, 57, Church-street, Liverpool.

EDUCATION.—41, Onslow-square, Brompton.—Under the Patronage of her Grace the Duchess of Argyll, RE-OPENED this day, the 2nd of October, the LADIES' ORAL EDUCATIONAL INSTITUTE, upon the Scottish plan. For particulars of this important system of education, parents are invited to attend a free Lecture, which will be given by Mrs. Furlong (the Lady Directress), at half-past Two o'clock this day, at the Institute. These free Lectures to be continued (as heretofore) every Tuesday. Tickets of admission to be obtained at the Institute, personally or by letter, stating name and address.

EDUCATION.—The situation of GROVE-HOUSE, ST. PETER'S, near MARGATE, eminently deserves the attention of parents. The purity and dryness of the air has proved of inestimable benefit to delicate constitutions, while the invigorating properties of the surrounding sea render it singularly conducive to the development of physical strength. In all its arrangements the principal has been influenced by the sincere desire to secure health, happiness, improvement, gentlemanly deportment, &c.; and, with pleasure and confidence, refers to the parents of his pupils. Terms 25 and 30 *guineas*. Boarders only are received, and number limited.

EDUCATION.—French and German Protestant College, Church-house, Merton, Surrey. This establishment, conducted by a French graduate, assisted by six resident English and foreign masters, combines all the advantages of an abode on the Continent, with a sound classical and commercial English education. The mansion, containing 50 rooms, and surrounded by several acres of its own grounds, is admirably adapted for educational purposes. Pupils have separate beds. Daily lessons are given by resident French and German professors, and the pupils are waited on by French servants. Access easy by South-Western Railway or omnibus from City. For prospectuses and references apply to the principal. Terms moderate.

EDUCATION.—At an old-established School, situated in one of the healthiest spots in England. The house is detached. A large dry playground and field adjoin the premises. The bedrooms, dining-room, and schoolroom are spacious and airy. The distance from London by rail is 26 miles. The walks in the fields are delightful and instructive. An excellent table is kept. The health and morals of the scholars are most scrupulously attended to. They receive a thorough English and French Education. Those who are in quest of a *bona fide* school, will find all their cherished expectations realised by placing their sons in this Establishment. The most satisfactory references to merchants and gentlemen whose sons have been educated by the present Principal.

Parents of limited incomes are particularly requested to apply for a circular. Board, washing, repairing of linen, pocket-money, travelling expenses, and the use of the usual class books and one quarter's tuition in dancing, are included in the sum of 6*l.* per quarter. No notice required. Charge to commence from day of entrance. Address "M. A." (No. 324), CRITIC Office, 29, Essex-street, Strand, London.

BLECHINGLEY.—A married Clergyman accustomed to Tullis, and living at present one pupil, would be happy to receive TWO other YOUNG GENTLEMEN. Direct to Rev. G. W. ROBINSON, Blechingley, Reigate.

QUEEN MARY'S GRAMMAR-SCHOOL, Clitheroe, Lancashire.—Head Master, Rev. E. BODEN, M.A., (late Scholar of St. John's College, Cambridge). Terms, 30*l.* and 40*l.*, according to age. Modern Languages, Drawing, Land-surveying, and Natural Science taught. Three Vacancies for Boarders. Apply to the Head Master.

GREEN-HILL, DERBY.—Miss GRAFFTEY has a VACANCY in her Establishment for a YOUNG LADY who is desirous of being trained for the Educational Profession. The advantages offered are considerable, and the Premium moderate, to be regulated by the number of years the pupil may probably need instruction, and by her present attainments.

BELMONT CASTLE, SOUTHPORT.—Mrs. H. BENNETT receives a limited number of YOUNG LADIES to BOARD and EDUCATE, who share equally with her own children the attention of a mother, and to whose physical, mental, and moral improvement she devotes herself with anxious solicitude. Terms forwarded on application.

NEW HOUSE, THEALE.—Establishment for Young Ladies. Conducted by the Misses GREENSHIELDS and CLARK. Terms from 20 to 18 *guineas* per annum. Accommodations on the usual terms. Parents wishing for a comfortable home, combined with a liberal education, may obtain prospectuses on application as above, with references to parents of pupils now under their charge. They have a few Vacancies for the ensuing quarter.

BOULOGNE SUR MER.—MADAME DE LAS CARRERAS conducts a Protestant Establishment for the Board and Tuition of a limited number of YOUNG LADIES, to whom she can offer an English home and a finished Education, including the French and German languages. The most satisfactory references can be given, and will be required. Principal.—Mr. T. B. BROWN. For terms (which are moderate), address (prepaid) 56, Rue des Filles.

CLASSICAL and COMMERCIAL SCHOOL.—Mr. ROGERS respectfully announces that he will be prepared to receive pupils for the second quarter of the present term, on WEDNESDAY, OCTOBER 4. Mr. R. will have pleasure in forwarding his Prospectus to any address, and can confidently commend his school, as well for extent and efficiency of tuition, as for liberality of treatment and moderation of terms. The Priory, Louth, Lincolnshire, Sept. 26, 1854.

Wolverhampton Diocesan School.

Patron.—The Earl of POWIS.
Visitor.—The Bishop of ST. ASAPH.
Clerical Superintendent.—The Venerable Archdeacon CLIVE.

The subjects taught are Latin, French, English, Book-keeping, Algebra, Euclid, Mensuration, Land-surveying, History, Geography, Calligraphy, Mapping, Music, and Drawing. *Private Tuition, including Books, 10*l.* per annum; Board, 2*l.* per annum. The Michaelmas Term commences to-day.* Further particulars on application to the Principal, Oldford, Wolverhampton.

University of St. Andrews.

UNITED COLLEGE of ST. SALVATOR and ST. LEONARD.—The Classes in this College will OPEN on THURSDAY, 9th NOVEMBER, when Principal Sir DAVID BREWSTER will deliver an Introductory Address at Eleven o'clock.

First or Junior Humanity, Dr. FRYER, Daily at 9, and Tuesday and Thursday at 11.
First or Junior Greek, Mr. SELLAR (Assistant to Dr. Alexander), Daily at 10, and Monday and Thursday at 1.
First or Junior Mathematics, Mr. DUNCAN, Daily at 12.
Second Year.
Logic and Rhetoric, Mr. SPALDING, Daily at 11, and Monday, Wednesday, and Friday at 1.
Second Humanity, Dr. FRYER, Daily at 1.
Second Greek, Mr. SELLAR, Daily at 9.
Second Mathematics, Mr. DUNCAN, Daily at 10.
Moral Philosophy, Mr. FERRIE, Daily at 11.
Experimental Physics, Mr. FISCHER, Daily at 12.
Third Humanity, Dr. FRYER, Monday, Wednesday, and Friday, at 9.
Third Greek, Mr. SELLAR, Tuesday, Thursday, and Friday, at 1.
Third Mathematics, Mr. DUNCAN, Monday, Wednesday, and Friday, at 3.
Fourth Year.
Natural Philosophy, Mr. FISCHER, Daily at 10.
Chemistry, with its Applications to the Arts, Mr. CONNELL, Daily at 4.
Political Economy, Mr. FERRIE, Tuesday and Thursday, at 3.
Comparative Anatomy and Physiology, Dr. DAY, Monday and Friday, at 2.
Institutes of Medicine, Dr. DAY, Daily at 9.
(Attendance on this Class and that of Chemistry is recognised by the Colleges of Surgeons of England and Edinburgh as One Year of Medical Study. Gentlemen desirous of availing themselves of this advantage are requested to intimate their intention to Dr. DAY on or before November 9th.)
Civil History, Dr. MACDONALD.
French, German, and Italian, by Mr. MESSIEUX.

The Fees for the various Classes must be paid at the commencement of the Session to the Secretary, from whom Tickets will be obtained.

MATRICULATION EXAMINATION.
All Students commencing a regular University course are required to undergo a Matriculation Examination, which will take place on Saturday, the 4th of November, at 10 o'clock, a.m., in the Great Hall of the College. The following are the subjects for the next two Sessions:

CLASSICS.
Latin.—Cicero, *De bello Gallico*; Book IV.
Greek.—The Gospel of St. John: First six Chapters.
N.B. In the Classical Examination special value will be attached to accurate Grammatical knowledge.

MATHEMATICS.
Arithmetic—The ordinary Rules of Arithmetic, including Vulgar and Decimal Fractions.
Algebra—As far as Simple Equations inclusive, with Proportion.
Geometry—The First Two Books of Euclid's Elements, or of Professor DUNCAN's Geometry.

The *Miller Prize Fund* at present yields the sum of 70*l.* per annum, which is annually disposed of by competition at the close of the Session. The printed Regulations regarding these Prizes may be obtained on application to the Secretary of the United College.

BURSARIES.
On Tuesday, the 7th of November, the following Bursaries will be awarded after comparative trial:—One Gray and four Foundation Bursaries of the value of 10*l.* each, and one Stewart Bursary of the value of 5*l.*

A Ramsay Bursary of the value of 90*l.*, tenable for nine years, will also be thrown open to competition to Candidates of the names of Ramsay, Durham, Carnegie, and Lindsay.
Bursaries of the value of 10*l.* each, of the United College, St. Andrews, 10th Sep., 1854. W. F. IRELAND, Secretary.

THE MIDLAND SCHOOL, near COVENTRY.
Apply to Mr. WYLES for a prospectus.

MADEIRA of ENGLAND.—An excellent SCHOOL for YOUNG LADIES in the South of Devonshire. For prospectuses, address "C. H. C.," Chappel and Beal, 29, Regent-street, London.

GILLINGHAM HOUSE SCHOOL, near Brompton, Kent.—The attention of Parents and Guardians is directed to the above very commodious, elegant, and superior Mansion, in view of which, with description and testimonials, &c., will be forwarded upon application to Mr. HULETT, the Principal.

HOFWYL COLLEGE, River, near Dover, conducted by Mr. J. WESTON, Licentiate of the Royal College of Preceptors. Prospectuses, with views, and all particulars, may be obtained from the Principal on application.

LADIES' SEMINARY, West-street, Oundle, Northamptonshire.—The Misses TODD, grateful for the confidence reposed in them, beg to announce their ensuing Quarter will commence on Tuesday, the 10th October 1854. A VACANCY for a GOVERNESS PUPIL—Oundle, 29th Sept. 1854.

OUNDLÉ GRAMMAR SCHOOL.—Patrons, The Grocers' Company.—School charges, including French, 2*l.* per annum only. Entrance fee, 1*l.* No extras, but books and stationery. Exhibitions to Oxford or Cambridge (open to boys under 19, and of three years' standing), 50*l.* per annum, one or more being vacant every year. Board and Lodging, Head and Second Masters' Houses, 40*l.* to 48*l.* per annum, according to age; the two Commercial Masters' Houses, 20*l.* to 25*l.* per annum. The number on the above terms being limited, early application to the Head Master necessary.

THE MANSION-HOUSE, SALISBURY.—ESTABLISHMENT for YOUNG LADIES. Mrs. TOOVEY receives a limited number of Young Ladies to Board and Educate. Her house, which is large and commodious, is arranged with regard to the comfort of her pupils, whose moral and mental improvement are carefully promoted. References, and the terms, which are moderate, may be had on application.

SOUTH DEVON.—PUPILS ARE PREPARED for the UNIVERSITIES, NAVAL, MILITARY, and EAST INDIA COLLEGES, &c., by a GRADUATE of CAMBRIDGE (in Orders, and late Scholar of St. John's College). For terms and references, and other information, apply to Mr. ROGER MUSTON, Bookseller, George-street, Plymouth.

BATH PLACE, READING.—Mrs. WILLIAM BINFELD (Miss Welch) continues to receive under her care a limited number of YOUNG LADIES, whose religious instruction, intellectual improvement, and domestic comforts are objects of her unremitting attention. Terms: 40 *guineas* per annum; for pupils under twelve years of age, 30 *guineas*. This Establishment offers peculiar advantages for the general cultivation of Music, which is intrusted to Mr. WILLIAM BINFELD, a Paris and London Professor, who also gives finishing Lessons in Singing and on the Piano-forte.

ISLE of WIGHT.—A Gentleman, of superior qualifications, resident a few miles south of Ryde, who has for fifteen years received four PUPILS, from ten to sixteen, has one VACANCY. The opportunity offers the advantages of first-rate instruction, effective individual attention, a gentlemanly home, and a climate of unequalled salubrity. Terms, 80 *guineas*. Address "X.," Post-office, Ryde, Isle of Wight.

SUPERIOR EDUCATION.—Two Young Ladies can be received at a very limited School near Hyde-park, London, in which all the arrangements are suited for those who desire a thoroughly superior Christian Education. Terms, for finishing Pupils, including Masters and all extras, from 80 to 140 *guineas*. Address Miss TAYLOR, 1, Cleveland-square, Hyde-park, London.

FRENCH ACQUIRED as on the Continent, at RUGBY, WARWICKSHIRE, in MADAME BERAUD's Maison d'Education de Dames, which offers all the comforts of a superior English home. The mansion is delightfully situated, out of the town, in ornamental grounds of several acres, surrounded by gravel walks and lawns. The family is French and French spoken in the house, and two German governesses reside in the house. Excellent masters attend. A view of the house, with terms, &c., will be forwarded upon application. References to the Ven. Archdeacon of Coventry; the Rev. J. Moutrie, Rector of Rugby; the Rev. Dr. Kennedy, Head Master of Shrewsbury School; and the Rev. Dr. Vincent Coleridge, Principal of St. Mark's College, Chelsea.

HEREFORD CATHEDRAL SCHOOL.—Head Master.—Rev. T. B. POWER, M.A., late Fellow and Assistant Tutor of Emmanuel College, Cambridge. Assistant Masters.—Rev. J. WOOLAM, M.A., St. John's College, Oxford (First Class in Classics); Rev. J. GOSN, M.A., St. Mary's-hall, Oxford. This school presents every third turn to the following scholarships:—six of 50*l.*; six of 40*l.*; twelve of 30*l.*; and fourteen of more than 20*l.* per annum. Full particulars, with the terms of the school, may be obtained on application to the Head Master, Grammar School, Hereford.

EDUCATION in the SOUTH of FRANCE.—Mr. FREDERICK NEEL, late Tutor in St. John's Academy, Jersey, and now residing near Toulon, receives into his house TWELVE PUPILS. The domestic arrangements are those of a Christian gentleman's family, and the utmost attention is paid to the formation and exercise of Christian habits of thought and action. Mr. Neel personally superintends the studies and recreations of his pupils, sketches with him, introduces them to the best society, and helps them to reap the advantages of residence abroad, while guarding them from its dangers. While the locality chosen is in a climate similar to that of France and Nice, it has the further advantage of being close to Toulon, where no English is spoken, and in which there is a French Protestant congregation; and of being within a few miles of Hyères, where there is an English Church and the best English society. Mr. Neel having already visited Central Europe, Italy, Greece, Egypt, and the Levant, would engage to travel with his pupils during the holidays, if desired. Terms 150*l.* per annum. According to French usage payment is made in tenths, quarterly, in advance, thus:—4*l.* on October 1st, 4*l.* on January 1st, 4*l.* on April 1st, and 4*l.* on July 1st. The highest references given and required.

THE REV. M. WILKINSON, D.D., Vicar of West Lavington, near Devizes, late Master of Marlborough College, Fellow of Clare Hall, Cambridge, &c., will be prepared to receive TWO additional PUPILS after the present month. The charge for each will be 100 *guineas* per Annum. Dr. Wilkinson wishes to combine, as much as possible, parental care and home comfort, with the necessary discipline of the moral and intellectual faculties, and only receives a limited number of pupils, on whom he desires to bestow much pains, and to educate them in the best manner—whether preparatory to the Public Schools and Universities, to the Civil Service of the Country, or the Hon. East India Company—or to the right discharge of the duties of a good social position. The course of Instruction comprehends the English, Latin, Greek, French, and German Languages, the Mathematics, History, Geography, the Elements of Physical Science, and the usual subjects of a liberal Education.

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NOTICE.

The next Educational Supplement will be published on January 1; and books and other school apparatus for which a notice is desired should be forwarded as early as possible, that the reviewers may have time to give them due consideration.

Persons engaged in education will be supplied by post from the office with the four numbers of the CRITIC containing the Quarterly Educational Supplements for one year, on transmission of two shillings in postage-stamps.

THE CRITIC, Educational Supplement.

THE SOCIAL POSITION OF THE SCHOOLMASTER.

"As the schoolmaster is, so will the school be," is one of our modern proverbs; and, as the school is so will our country be, is now beginning to be recognised as equally true. Seeing the vast importance of the schoolmaster's office, the weighty responsibility therewith connected, the immense influence either for good or evil the teacher must by precept and personal example exercise on the minds of those who will very soon become the *People of England*, it is of the utmost consequence that we take efficient means to obtain good schoolmasters, and also that we spare no effort or expense to retain such men in their office.

The subject of elementary education, we must recollect, has been before the public for nearly half a century; at the present time there is scarcely a village, certainly no town, in England, without its public school; for nearly ten years we have had an extensive governmental machinery in full action, the highest professed aims of which are to increase the efficiency, and benefit the schoolmaster, as the surest way of improving the school. Surely by this time we may fairly ask for some results, the character of which we may test, as also the real position the educational question occupies with us, by the inquiry, *What has been done for the schoolmaster?*

If the general circumstances in which the public schoolmaster is placed are such as to induce him to cling to his office, and, like a lawyer or a physician, to make a change of vocation very exceptional—we might then leave the question, and justly infer a satisfactory result, at having established one of the most important duties for the national welfare as an office which good and clever men were eager to enter, and unwilling to leave.

That this is very far from being the case, is as lamentable as true. Efficient schoolmasters are continually leaving their vocation for other employments. They are sought after by bankers, merchants, and others, to whom the tried characters, superior energy and talents of successful schoolmasters are very desirable.

In this we have simply an effect of the long-admitted truth, that schoolmasters have been most inadequately paid. According to the latest returns, the average of the salaries of elementary schoolmasters does not exceed 50*l.* or 60*l.* a year. Can we wonder that men of mind and integrity do not prefer vegetating on such a pittance? Why should we expect schoolmasters to make a complete monopoly of self-denial and privation, seeing that such endurance is not so extensively practised by any other class when an opportunity offers for avoiding it? The truth is, we must outbid the banker and the merchant for the schoolmaster's services; and, as we want high qualifications for the teacher of youth, we must be prepared to pay for them at a fair market value. We cannot expect to command the talents of an accomplished teacher, because there may be scores of poor fellows with broken legs, crippled characters, and desultory minds, who are anxious to turn schoolmasters or turnkeys for 40*l.* a year. All this, however, has long been acknowledged, and yet the steps that have been taken for remedying the evil have been timid, uncertain, and very insufficient. This is particularly the case with the Government movement, from which great things were anticipated on this particular point, owing to the importance they attached to it. The Committee of Council on Education, with all their machinery, voluminous reports, and expenditure approaching a quarter of a million, have not added much above an average of twenty pounds a year to the stipends of those masters who have been successful enough to obtain a certificate. Of the whole

amount expended, there is but the sum of 16,975*l.* to be distributed among more than one thousand certificated teachers; the uncertificated get but a small pittance for extra work in instructing pupil teachers; while about 20,000*l.* is expended among thirty inspectors! These may not be paid too much; but the harder-worked schoolmaster should be paid much more. Surely the severe examination, the vigilant inspection, together with the constant supervision of his committee, render it very unlikely that the schoolmaster's claim to his salary is unjust; and, with so many checks against the money being improperly expended, we contend for a much greater direct payment to the schoolmaster by the Government. This will be the first step to the placing of the schoolmaster in a suitable position. Without this being done, all other efforts will be delusive. To induce worthy and talented men to enter and permanently continue in the vocation of public school teachers, we must very considerably increase the present rates of emolument.

We have dwelt thus upon this preliminary, as it is but very imperfectly recognised. The late Sir R. PEEL, in establishing his elementary school at Tamworth, expressed his intention of giving a good and liberal salary to the master. Something was expected from a man of such tried generosity; but this great statesman's idea of a liberal salary to an elementary teacher amounted to 60*l.* a year! Some teachers, it is true, are receiving four times this amount; but that reduces the average payments of the lower portion still more—so that we can believe the story of the Schoolmaster being engaged by the Squire to chop wood, as being more needy than the Beadle!

THE EDUCATIONAL WORLD:

ITS SAYINGS AND DOINGS.

IF what everybody says must be true, we are on the high road to an educational paradise. At any rate, so far as universal consent to the necessity and expediency of a proposed measure affords a guarantee for its success, are we warranted in taking the most sanguine view of the prospects of education. Even the events in the East are not sufficient to cast a shade on them. The war has, indeed, had its full share of attention—it has slain literary projects by wholesale; but educational zeal has manifested its vitality by commanding a considerable proportion of public interest, in the face of newspaper third editions and the flaunting parade of important intelligence. In fact, it would seem as if the whole nation was at this time intent solely on furnishing up its military and moral weapons. Parties and prejudices appear to be forgotten, or altogether laid aside. The Liberal and the Conservative, the Churchman and Dissenter, whether Romanist or Protestant, all unite in proclaiming the advent of greater light—all agree that the extension and amelioration of the means for intellectual improvement are of primary consequence. How many names have we to remember as having signalised themselves in the cause of education during the last few weeks? First and foremost comes the Society of Arts, bedecked with royal patronage and almost superintendence—of this anon. Then have we the long-tried and never-failing friend of popular instruction, Lord BROUGHAM. In another part of this number will be found an account of his sayings and doings in the House of Lords, as exemplified by two speeches published in the form of a pamphlet. Lord JOHN RUSSELL is also to be seen among the fellow-labourers in the good work. The other day his Lordship was present at the opening of a school in the Lake districts, when he made a speech, and took occasion, by the proximity of the retreat of Dr. ARNOLD's widow, and of that lady's presence at the meeting, to offer a warm tribute to the Doctor's memory. A few days hence, and we may look for Lord JOHN at Exeter. The good people of the West of England have been bestirring themselves, and have built a training institution in the capital of the West. In the middle of October this establishment is to be inaugurated; the Bishop of the diocese is to preach a sermon on the occasion; and Lord JOHN is to make a speech at the accompanying dinner, of which he has consented to be a steward. Many other names of noble Lords rise to our memories as having signified their warm interest in the advancement of education.

Perhaps, however, the most important proposition made by any owes its origin to Lord EBRINGTON. This nobleman stands forth, and not now for the first time, as the advocate of "middle-class education." He has no notion of expending all the national sympathy and energy on the children of labourers and paupers. He says, and very truly, that the class next above them—too proud to accept Government assistance, and too poor to pay for really valuable teaching—is in danger of sinking lower and lower. To meet this very obvious evil, his Lordship proposes that local examinations shall be established in each county town, and that authority shall be given to competent persons to confer degrees, or in some other manner to affix a known dignity, on those who de-

serve it; and, if money could be obtained for the purpose, to bestow prizes and scholarships. This is a proposal that is in many respects worthy of the best consideration of our private schoolmasters. We cannot sufficiently impress upon the duly qualified of that body of men that, for their own self-respect, they must make some strong efforts to "weed" their profession. Nowadays the children of the poor are taught by certificated teachers; and, from personal knowledge, we venture to assert that there are many men who profess and call themselves schoolmasters, who would certainly send in an *agrolat*, if they were called upon to pass the examination necessary for a certificate. These things ought not so to be.

By the way, talking of National schoolmasters, it may be well to say, that we know of no impediment to the alumni of Battersea, &c. being pressed into the service of our private schools. If any of our readers will cast their eyes over the list of subjects with which they are expected to be conversant, it will be tolerably evident that few of our ushers can compete with them. Nor must it be forgotten that these well-trained teachers are rather fretting themselves under what they consider to be the yoke of their depressed position. So that they may be supposed to be open to the soft persuasion of a laudable ambition, and be willing to "better themselves," by entering private schools as under-masters, instead of ruling with an awful frown the offspring of bucolics. But if we do more than hint at this possibility, we may do harm by drawing the attention of the powers that be to the subject, and perhaps be the means of imposing some restraints upon the choice of certificated masters as to the future exercise of their profession. At the same time we cannot help feeling that the current of public sentiment needs to be watched, lest it should be expended solely on the lower classes. No doubt it is very amiable in Lady Mary and the Honourable Miss Amelia to take a deep interest in their schools.

We do not dispute that it is very gratifying to see a simultaneous salute from fifty little white-capped girls, or a thrusting forward of forty little hands by boys who thereby signify their respect for their betters; but, after all, the political power of the country lies in the classes above these, and the welfare of our land will not be subserved by the cultivation of the subsoil only. A little question that has been raised by Archdeacon ALLEN, of Salop, illustrates our meaning. The venerable and reverend gentleman writes to the *Times*, demurring to the proceedings of the Committee of Council on Education, or rather to those of the exponents of their views, the Government Inspectors. Although the Archdeacon was formerly on this staff, he does not hesitate to dispute the soundness of their tactics. Mr. NORRIS, it seems, will not sanction the committing to memory of Holy Scripture, and, by refusing to test the powers of the children in this respect, virtually interferes with the management of the school. But we referred to Archdeacon ALLEN's letter not so much to speak of the mode of examination adopted by the inspectors, as to notice his comments on the books recommended by Mr. MOSELEY, as specially fit to be added to the studies of our schoolmasters. What the authorities are labouring to achieve may be gathered from the fact that the books in question are "extracts or an abridgment of 'Blackstone's Commentaries,' and 'Hallam's Constitutional History of England.'" Truly it seems as if it were designed to give a literal meaning to GRAY's memorial of "some village Hampden." Surely, if our rustics are to be read in constitutional history, our middle classes ought, at least, to learn what is the meaning of the expression.

We are, however, rambling too wide over our course. *Revenons à nos moutons.* Far be it from us to offer any disrespect to His Excellency Cardinal WISEMAN by mentioning his name as one of those to whom we have just proposed to return. If the truth be told, we do not look upon this gentleman as a sheep, although he has lately worn sheep's clothing. All the world knows that, among the lecturers at St. Martin's Hall, has appeared the Prince of the Holy Church, who is a resident among us. The Society of Arts, which had organised a course of lectures in connection with its Educational Exhibition, gave full scope to the gentlemen who were to lecture, with the proviso that politics or religion were not to be introduced. Cardinal WISEMAN took his stand as one of the promoters of popular instruction; he lectured on the Home Education of the Poor. After referring to the efforts made by the EMPEROR of FRANCE to purify the literature of the lower classes in his empire, he proceeded to recommend a Parliamentary inquiry into the state of our reading for the million. Englishmen, jealous of their rights, do not fail to perceive in this recommendation a covert approach to a censorship of the press; and this suspicion has gone far to tarnish the praise that might otherwise have been bestowed on his Excellency. However much nations, who are taught to regard obedience to an order as directly acceptable to the Most High, may be ready to submit to having their literary food revised and corrected by authority, we take it that very severe must be our social convulsions ere Englishmen can be brought even to contemplate with calmness an abridgment of our liberty in respect of the press. *Vive la plume!* we wrote when boys; and the very thought

of the ghost of a Censor of the Press makes us write it again.

Perhaps few things would have been more astonishing to us twenty years ago than to hear of a Romish Cardinal advocating the expansion of the national intellect; but another incident has occurred that may call forth even greater wonder than this. The Directors of the East India Company have positively addressed a letter to the GOVERNOR-GENERAL of India expressive of their desire to extend European education among the natives of their vast possessions. They propose to establish an educational department in each of the Presidencies; to institute universities after the model of the London University; and to affiliate indigenous schools, which shall be regularly inspected by well-qualified officers, appointed to the duty. If we only consider what has been the tone of the Indian Government for years past, we may well say that the desire for an improved and extended education amounts to a *furor* amongst our fellow-citizens.

Descending from magnates, we may now mention the deeds and words of the *Dii minorum gentium*. Are we to class among these the authorities at Christ's Hospital? Be it so. We can only give a report of their efforts as an *on dit*; but *on dit* that the Rev. H. ROBINSON, M.A. has been dismissed from his Under-Mastership in that establishment because he was suspected of having written to the *Daily News*. Are we to take this as a practical comment on the words "*odi profanum vulgus et arceo*?"

Well, there always will be differences of opinion, so perhaps it is vain to hope to please all parties. The North Dublin Union has been the scene of some few educational exhibitions. The very questionable proceedings of the National Board of Education have induced the desire of separate schools for Protestants; and we regret to say that much violent party feeling has been manifested on the subject. We regret this, because it places so good an excuse for doing nothing in the hands of our rulers, who seem so unmistakably partial to Romanising influences.

The Exhibition of the Means and Appliances of Education at St. Martin's-hall, has called forth much eloquence. A petition has been presented to the Committee of Council on Education, signed by 284 persons, including the committee, teachers, &c. of the Home and Colonial School Society, that this exhibition may be made a permanent museum. On the other hand, some persons question its utility, on the ground that a school, once established, does not admit of a constant change of instruments. This appears rather a weak objection; but, if we mistake not, Magna Charta secures to Englishmen the right of finding fault. We might tell of sundry other little moot points—such as the expediency of reserving part of the pay of pupil teachers to form a fund for their future education at training institutions; and the question of what the *Electric Review* calls free trade in literature. But we forbear. Let us conclude with a remembrance of promises for the future. Lord BROUGHAM's Bill is to be discussed, and his *via media* plan for the settlement of the religious question will then command great attention. In the House of Commons, Sir J. PAKINGTON has given notice of a motion for leave to bring in a Bill for the promotion of general education, and we may look for something from Mr. WALPOLE, who presented a petition signed by 5470 clergymen in England, for the promotion of Protestant education in Ireland. All this looks well; let us all remember that we have work to do, and not remain mere passive lookers on.

THE EDUCATIONAL EXHIBITION.

This well-meant effort closed at the end of August, after meeting with very poor success. The attendance of the general public was very indifferent; and that of practical teachers, as far as could be ascertained, much worse. The lecturers had to address benches scantily filled, by audiences mostly made up by officials and members of the Society of Arts. Indeed, the spirit of the whole thing seems to have gone off immediately after its opening effervescence, and it became dull, stale, and certainly *unprofitable*.

Is education really so unattractive to us, or are its appliances so little interesting to its professors? We think neither of these hypotheses correct. Education is now most popular with us: the difficulties in the way of its universal application are being modified; the exclusiveness of parties and peculiarities is less obtruded; and a spirit of hopeful effort, if not of practical union, seems to pervade most classes. Teachers, too, were never so numerous, so energetic, or so studious. We hear of their forming themselves into associations for professional improvement in all parts of the kingdom; and they have notoriously such an interest in, and love for their work, as to be willing to make considerable sacrifices in order to obtain real educational benefit.

We are therefore compelled to seek for the causes of failure, in the arrangement or management of the Exhibition; and the first thing that would strike the most superficial observer was the utter absence of arrangement or common classification of the respective articles. This was a serious evil, and quite sufficient to account for the apathy of the public, to whom educational articles, simply grouped and arranged, would have been not only

instructive, but attractive. The public crowded round the most commonplace objects in the Hyde-park Exhibition that were educationally arranged; and the small close rooms of the Museum in Kew Gardens are, for the same reason, better filled than even the attractive green-houses and grounds. Wanting this classification, the Educational Exhibition was a mere collection of heterogeneous articles, placed in such incongruous and bewildering juxtaposition as to suggest the idea that the managing superintendent must have been a very near relation of Mrs. Jellaby, whose immortal cupboard he successfully imitated on a large scale. For this want of arrangement, however, the Committee are no further to blame than in having appointed a person who proved himself grossly incompetent to manage it. At first they adopted the excellent plan of requiring two copies of all books, &c. sent in—one copy for their own contemplated systematic arrangement; the other copy for the contributors' collection. Thus, we might have had one section devoted to *Maps*, arranged in divisions for contrast and comparison; another section might have embraced *Reading Lessons*, subdivided into collections of alphabetical or monosyllabic examples, specimens of second, third, and advanced stages; another section for *Writing*, and its appliances; another for *Arithmetic*, &c. &c. The majority of the articles might thus have been arranged, and the public thereby interested; and such an arrangement would have been of great value to teachers.

As such a classification was not even attempted, nothing can atone for the arbitrary caprice with which some exhibitors were treated. Their articles, after being arranged in their assigned places, were summarily ejected, and in some cases consigned to careless destruction—doubtless against the intentions of the Committee, but to the supreme indifference of the manager.

We were, at first, at a loss to account for the want of interest felt by teachers; but they appear to have been so superciliously and, in many cases, insultingly treated, that we are not surprised they generally left the place in disgust. An educational periodical, called *The School and the Teacher*, thus remarks upon this point: "The two chief causes why teachers would not take an interest in the exhibition were—want of arrangement and incivility. What we then said of the conduct of one of the Inspectors of Schools has been supported and confirmed by the evidence furnished to us during the past month, of at least a dozen teachers who were in like manner insulted and ordered out of the building—in some instances even with the articles they had obtained leave to exhibit."

The *Educational Expositor* also confirms the justice of these observations: "We do not remember to have met with any exhibitor who had not something to complain of in the conduct of the officials. These persons not only showed the most woeful lack of anything like administrative talent, whereby they succeeded in throwing everything into the most inextricable confusion, but they assumed an arbitrary and dictatorial manner, which disgusted everybody who came into contact with them. Foremost among the persons on whose conduct we are animadverting, was one of her Majesty's Inspectors of Schools, who has thus gained for himself a very unenviable notoriety."

Such conduct as this was enough to render nugatory the best intentions. Instead of this studied discourtesy, we should have fancied that schoolmasters, of all persons, would have been treated with civil attention. We should have thought that their advice and assistance would have been solicited in the formation and management of an affair so peculiarly their own, and to which their services would doubtless have been most valuable. But they appear to have been simply ignored in the whole scheme, though their services were respectfully offered to the Society of Arts. In deference to the suggestion of the United Association of Schoolmasters, some half-dozen of the most distinguished teachers were nominally placed upon the managing committee, but received no notices of the meeting!!!

The lectures were not, as we should have expected, delivered by talented schoolmasters, but by an omnium gatharum of men as diversified as their subjects—from Cardinal WISEMAN, with his proposed censorship, down to MITCHELL on crystallography, and painting, and architecture, and everything else except school subjects. We need not therefore be more surprised at the results of these lectures, than we should be with a course of lectures intended for physicians or lawyers, not delivered by members of these professions, and bearing a very remote relation to physic or law.

The *Educational Expositor* gives the following amusing incident that happened at one of the lectures:—"The indignation of the London schoolmasters ran high. At the end of one of these scientific discourses, one schoolmaster, unable to contain his indignation any longer, stood up and courageously impugned both that lecture and the preceding ones. As he proceeded in his eloquent and spirited attack, he was saluted by the cheers of his fellow-schoolmasters, and the chairman, apparently delighted, kept nodding approval. When the schoolmaster resumed his seat, the chairman said he had the misfortune of being somewhat deaf, and therefore he had not the pleasure of hearing all that had fallen from the gentleman who

had just spoken; but from the fluency and energy with which the speaker had addressed them, and the approval with which they had received his remarks, he had no doubt but these were very much to the point, and it must be highly gratifying to the lecturer to have his lecture discussed in this manner. *All the while the lecturer was looking daggers at the schoolmaster.*"

"We make these remarks," continues the *Expositor*, "in the hope of being useful in relation to the future, of placing on record the lessons of experience which have been purchased at so dear a price in the present instance. It is the more necessary that we should do so, seeing that some of the non-educational journals have lavished the most indiscriminate praise on the exhibition. Foremost among them, the *Athenæum* has complimented the Society of Arts on everything connected with the undertaking, down to the very catalogue, which we shall show to be a mere waste of ink and paper."

In the spirit of these remarks we cordially agree; wishing to secure the success of a future educational exhibition by pointing out the errors that militated against the success of the last. The patronage of an influential society is of unquestionable value; but other points are requisite to insure success to such an important object,—the first of which, we should say, would be to secure the assistance and confidence of schoolmasters. No man, or body of men, with the least self-respect, could submit to the gratuitous insults with which they appear to have been treated by the individual into whose hands the management of the late exhibition was mistakenly intrusted. The wise will learn from the past.

CHEERFULNESS IN TEACHERS.—To gain the full amount of good from early training, the means employed must be recommended, as I have before remarked, by faithfulness and love. School hours may thus be rendered interesting, and that which is primarily intended for the profit of children become also a source of delight. The faculties will, by these means, be kept in that state of gentle excitement which will render their just exercise wholly pleasurable. The gloom of the school-room will be dispelled by the admission of cheerful light, and the name of pedagogue cease to inspire fear. I may here remark, that as sadness, when it weighs down the spirits, inspires a sympathetic feeling in others who are witnesses of it, so cheerfulness produces a similar effect. A teacher, therefore, should abound in cheerfulness, approaching almost to gaiety. I am aware that this blessed disposition of mind may be prevented by constitutional obstacles, by toil, or an overworn spirit; but let it not be forgotten that the most effectual means to lighten a tutor's labour is to render his pupils happy. This will relieve him of more than half his labour; for his injunctions will be obeyed and his rules observed, when the youthful will is incited to obedience by cheerfulness.—*Bainbridge on Early Education.*

MORAL CULTURE.—In books, in conversation, in example, in the country walk and by the fire-side, a high morality, looking heaven-ward, but not always bringing religion into verbal expression, should be kept in view. Good and evil should each have its own fixed position, and the difference be accurately marked, so that even a child, as far as concerns his present condition, may distinguish between them. He should be beguiled, by leading questions, into forming a right judgment upon all the incidents containing in themselves examples of good and evil. This practice will improve the intellectual faculties, and lay a foundation for the establishment of moral principles; and, as the mind is gradually expanded, more enlarged views should be submitted to it, until, at length, the reasons may be assigned why virtue is good, and vice evil. To accomplish these great objects a perfect confidence must subsist between parent and child. The mind of the one should open instinctively to the love of the other; for affection, and not severity, rules the heart. An austere parent will never know his child. This seems to me the most affecting of human thoughts, and among the heaviest of human afflictions. But it is a common case. A father, thinking he has a stern duty to perform, does it sternly. The child shrinks from an austere look, and pours his confidence into more inviting ears. I have seen a child tremble before a father in the narration of a simple and unimportant event, although it contained nothing which could offend, and was recommended by the truth. This arose from want of a clear perception, whether it was safe or unsafe to disclose it; or whether the account might be agreeable or offensive. This is, in every respect, a most lamentable state of things, but it is no uncommon one. But when the instinctive confidence, which flows from the hallowed promptings of pure nature, has free play, the opposite prevails. If the child be allowed to obey his inward impulses, his heart, like the flower expanding to receive the genial rays of the sun, will be opened to his parent. But the parent's love must be manifest to the child; he must be convinced that it warms his bosom; and then the sympathetic feeling will prompt him to rush into his parent's arms, to disclose every fear and hope, every thought that pains, and every sensation that delights the heart.—*Bainbridge on Early Education.*

EDUCATIONAL LITERATURE.

EDUCATIONAL SCIENCE.

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6. *On the Importance of the Study of Physiology as a Branch of Education for all Classes.* By J. PAGET, F.R.S.
7. *On the Importance of the Study of Economic Science as a Branch of Education for all Classes.* By W. B. HODGSON, LL.D. London: J. W. Parker and Son.

WHILE reading these lectures we have been led to speculate, whether there was assigned to each of the gentlemen who delivered them the advocacy of certain educational doctrines, or whether by a happy coincidence each one was led to adopt his train of thought *proprio motu*. We, of course, understand that the managers of the Royal Institution, when inviting the assistance of these learned professors, would do no more than suggest the subjects for discussion; but this is not our speculation. We rather ask, did the lecturers themselves assemble in conclave, and then, while debating the matters submitted to them, mutually agree that certain sciences are adapted to the cultivation of certain mental faculties, and that in his lecture each was to claim some one or more special benefits as peculiarly resulting from the study of one particular branch of education? In all probability, no such conclave was held. We do not pretend to be in the confidence of these gentlemen, but imagine that, after the distribution of the themes, the lecturer was left to expatiate on the object of his inquiries *more suo*. If this was the case, we may venture to use these lectures as indirectly tending to elucidate a very difficult problem in education. A few preliminary words are necessary to explain our meaning.

That there are faculties of the mind which ought to be developed, and that their development constitutes the aim and end of all instruction, are self-evident truths. There is no question as to the effects which education is designed to produce; but there is a considerable divergence of opinion as to the most efficient means for attaining these effects. Educators generally belong more or less strictly to one of two classes—the orthodox adherents to the classics and mathematics, or the modern advocates of a philosophical curriculum. For many years the study of the ancient classics and the mathematics had been deemed the most appropriate machinery for the cultivation of the youthful mind. The difficulties of the classical languages have been said to call forth that precision of thought and closeness of observation which are the very elements of mental greatness; while the brilliant flights of imagination and the elegance of diction with which the works of those old giants teem, are thought to be exactly adapted to ensure that elevation of sentiment and love of the beautiful which are the essence of true poetry. The rather starch goddess Mathema has likewise her *cornu copia* to pour forth. Her strict requirements, insensibility to the blandishment of mere words, and, above, all, her implacability by any other votive offering than that of severe mental toil, arm her best-loved sons with the most potent weapons for the combat with the sophisms in which mortality loves to lose itself, and bestow upon her even temporary devotees some amount of protection from the dangerous mists of error. From these two ancient fountains of instruction are seen to sparkle forth springs, of which all who drink full draughts become gifted with the

powers necessary to cope with the monster ignorance, and to fight valiantly for the truth. The advocates of this curriculum maintain that it is of comparatively small consequence what a boy learns, provided he acquires habits of study, and becomes accustomed to observe, to think, and to speak for himself. Granted, say they, that, of the hundreds of our merchants who have in times past been educated at our classical schools, but very few retain any distinct appreciation of the beauties of Sophocles, or the lively archness of Horace, they have nevertheless become habituated to perseverance in investigation, have had their minds cast in a proper mould, and have thus been fitted for intercourse with the great world. Their acquirements may not indeed be translatable to the ledger; but the tone of mind the pursuit of these acquirements has engendered is immediately serviceable in every vocation of life. The great wheel of the engine has been set going, and it only requires the introduction of a shifting band to apply the impetus to any given direction, and to render Homer and Cicero willing handmaids to the genius of commercial enterprise. In like manner the lawyer may have altogether forgotten the trigonometrical formulæ, while he retains the habit of close thought which was originally formed in him by their investigation; and his victorious clients thus become greatly indebted to those mysterious figures, at which dunces are wont to scoff as useless. Such are the outlines of the creed stoutly maintained by many very efficient educators of youth. On the other hand, the modern advocate of philosophical instruction takes a different, and, as he asserts, a more enlarged view of the subject. He agrees to all the propositions concerning the objects to be attained by education; but disputes the correctness of limiting a boy's attention to that which will hereafter be of no practical value. What, says he, can be the conceivable advantage of wasting a boy's time on that which will be of little or no direct benefit to him in after life? Will the man be a better theologian, senator, or lawyer, because the boy has, at the expense of many valuable hours, succeeded in acquiring the knack of writing Greek iambs, or in determining the value of a Greek particle? Surely what is useful is a more fit instrument for training and developing the mental powers, than that which is *per se* useless. "Classics are very well in their place;" but the sciences, after all, constitute the most valuable means for the bestowal of true education.

We have ventured to be somewhat diffuse in our description of these opinions, because the lectures before us are manifestly framed on the latter model. We do not, indeed, find any plain avowal of the fact, but the under-current is no less observable; and we confess to have bestowed more attention upon this under-current than upon the staple commodity. Dr. Whewell, who stands first on the list, discourses on the influence of the History of Science upon Intellectual Education. His main theorem is this:—"Every great advance in intellectual education has been the effect of some considerable scientific discovery or group of discoveries." This he illustrates by the philosophy of Plato, as springing out of the discovery of Geometry; by the jurisprudence of Rome; and lastly, by the system of Descartes, which, with the labours of Newton, fostered the inductive sciences. The Doctor draws a marked line between the ancient learning and that of our days—between deductive and inductive science. He shows how the academic philosophy tended to exactness, the Roman jurisprudence to clearness of expression; but claims for modern learning the union of these conjoined to solidity.

Professor Faraday follows with a dissertation on mental education generally. Had we not marked out a distinctive line of criticism on these lectures, we should gladly follow the learned Professor through the various points of his discourse. He speaks of the deficiencies of judgment; shows how they result from errors of the senses, and forgetfulness of former impressions; and then, from personal experience, points out the remedies for the defects. The fallacies of table-turning, mesmerism, &c. receive their due amount of castigation; and the necessity of dependence on certain oft-proved laws is shown to

be of primary importance in every search after truth. In dealing with these subjects Mr. Faraday does not absolutely speak of the value of scientific education in the culture of the mind; at the same time, every line of his discourse is fraught with commendations of the practical as opposed to the theoretical: so that no doubt can be entertained of his opinion concerning what education ought to be. We must be pardoned for a short digression, because it exemplifies by one word the tact of the Professor. After having argued in favour of that education which tends to improve and strengthen the judgment, he puts in a disclaimer against being thought adverse to the cultivation of the imagination. But, as deeds are better than words, he shows, by the adroit introduction of an allusion, that he himself does not discard poetry as "prose run mad." He thus speaks:—

I believe that, in the pursuit of physical science, the imagination should be taught to present the subject investigated in all possible, and even in impossible views; to search for analogies of likeness and (if I may say so) of opposition—inverse or contrasted analogies; to present the fundamental idea in every form, proportion, and condition; to clothe it with suppositions and probabilities, that all cases may pass in review, and be touched, if needful, by the *lithurial spear* of experiment.

Dr. Latham's lecture was on language as a branch of education. He begins by drawing a distinction between language and languages, and argues in favour of the study of words occupying a distinctive position in education. The use of English grammar is to him abhorrent, except as an adjunct to philological inquiry. He maintains that example and habit, not rules, ought to be the instructors of correct speaking, that the proprieties of our language are to be learned by conversation and intercourse. "If these be good, systematic teaching is superfluous; if bad, inefficient." But what is to be gained by the study of language *per se*? The love of that which is definite, and the habit of close investigation. In this lecture we might have expected some advocacy of classical studies as a part of education; but we fear that the faint praise bestowed is not to be taken as very encouraging. The principles of language can of course be unravelled only by those who are acquainted with other tongues besides the vernacular. But what is the scheme propounded by Dr. Latham.

To curtail English—to eliminate one of the classical tongues, possibly that of Pericles, at any rate either that of Pericles or of Cicero—to substitute, for the ordinary elements of a so-called classical education, illustrations from the Chinese, the Hungarian, or the Tumali—this is what I have recommended.

Dr. Latham, Dr. Latham! well is it for you that you did not utter these heresies in Westminster School when George the Third was king. You would have been horsed for a certainty.

If this be the treatment received from the friend (?) of language, what is to be expected from the professed adherents of physical science? With the mournful utterance of *Et tu, Brute!* we introduce Dr. Daubeny.

The Oxford professor follows up the assault of the linguist. He sees, in the study of chemistry, a mine from which may be drawn both the discipline and the development of the faculties. Reason, imagination, taste, comparison, observation, and invention, all are improved by the study of chemistry. The analytical chemist obtains practical lessons in patience and tenacity of purpose; he learns to methodise and systematise his views, while he is gradually led forward to a noble independence of mind. How can a comparison be instituted between these advantages and those which are derived from the old-fashioned style of education?

Professor Tyndall discourses on the importance of physics as a branch of education. He shows that the natural inquisitiveness of children is evidence of the suitability of this study to them. It entices them, because pleasurable; inculcates industry and humility; proposes the conquest of difficulties; exerts a beneficial influence; and ennobles man, by exhibiting the triumph of mind over matter, and by implanting a consciousness of power. Mr. Tyndall is so deeply impressed with the value of physics as a branch of education, that he considers it would be "a wholesome

and rational test to make admission to the House of Commons contingent on a knowledge of the principles of natural philosophy." We regret to be obliged to pass thus hastily the learned Professor's lecture. He gives us some valuable hints derived from his experience as a practical educator of youth, upon which we would enlarge did not our space forbid.

The next lecture was delivered by Mr. Paget, who advocated the importance of physiology as a branch of education. Its value would be felt by the care of the health, and the prudence it would inculcate. The fact of its being an incomplete study would be a recommendation, because this feature would involve a continual modification of prejudices. Moreover, nothing is more calculated to connect designs with causes than physiology, which would likewise produce a great moral effect by demonstrating the regard to futurity which characterises the works of the Most High.

The course of lectures was concluded by Dr. Hodgson, who expatiated on the advantage of making political economy a branch of education. The gradual rise of man, from a state of barbarism to one of high civilisation, necessarily leads to important reflections on the moral duties, industry, and such like. It likewise is conducive to the enlargement of benevolence, leads to the recognition of "the solidarity of the peoples," and is thus opposed to selfishness. By the way, Mr. Dickens receives from the Doctor a well-merited castigation for the excess of caricature with which his "Hard Times" is replete. With all our admiration of "Boz," we are not sorry to see charlatanism exposed, even when he mounts the stage.

A series of lectures, delivered by eminent men in the Royal Institution of Great Britain, ought to receive a more lengthy notice from us than that which we are able to give. The vast amount of thought manifested would furnish material for many lengthy articles. But, as we have said, our main object has been to extract from them some evidence of the tone of opinion concerning the character which education ought to sustain. Our readers will observe that, while all the lecturers point out certain advantages as resulting from what we must call "philosophical" education, each one of them dwells upon some especial benefits, as resulting from the object of his pursuit. It will also be seen, that whatever has been predicated of a classical education is insisted on as derivable from a philosophical education. So that, as we have said, the undercurrent of thought which pervades these lectures cannot be mistaken. It says, as plainly as words can speak—"Do not allow the classics to occupy their old position; make room, ye dead giants, for modern heroes."

Such facts as these are of primary importance to the schoolmasters of our country. Each one will, of course, form his own opinion of the soundness of the arguments adduced. If, however, we may venture on one suggestion, we would say *nimum ne crede colori*. The study of natural philosophy is doubtless very fascinating to beginners, and, when prosecuted with zeal, is conducive to the improvement of the highest mental faculties. But it must not be overlooked that the sciences pre-eminently afford room for dilettanteism—in other words, for that restlessness in the pursuit of objects which is the quintessence of idleness. Dr. Daubeny, with his Oxford experience, uses as an argument for the general introduction of chemistry as a study, that "it is adapted to those who have a dislike to literary pursuits and a disinclination for abstract studies." It is to this very important feature that we would call attention. All boys like experiments; the blaze and the bang are as good to them as the fifth of November fireworks; but is not this very liking near akin to a disinclination to more arduous tasks? ought such a tone of mind to be encouraged? ought not, on the contrary, such education to be regarded as an amusement rather than a study? Will the true interests of pupils be subserved by a substitution of a fluttering over shallow science in place of the steady plodding which the old curriculum demands? Whenever any pursuit is fashionable, we must be on our guard against quackery. The lectures before us tell how the tide is running. However we may be carried away by it, let us not forget that, at best, discipline must be a task—it must involve self-denial, or it is a shadow, a mere delusion; and, this being the case, we have the highest authority for saying "It is well for a man to bear the yoke in his youth."

EARLY EDUCATION.

Early Education. By W. H. BAINBRIDGE, F.R.C.S. London: Blackader and Co.

MANY well-meaning people have drawn very disparaging contrasts between religion and knowledge, not considering the latter as the true handmaid of the former, and that there can be but little real religion without knowledge. Secular instruction may not be all-sufficient; but it is the most certain step to that religion which offers to the Deity the complete homage of the developed powers of man, instead of the blind submission of ignorance. With the absence or serious deficiency of knowledge, we know that superstition usurps the place of the "reasonable service" of pure worship. In these times, however, the question does not lie between knowledge and simple ignorance, which has been so incorrectly associated with innocence. We are forced now to consider whether the intellect shall be regularly trained to the acquisition of the knowledge that elevates, or be left to gather acuteness by the teachings of the vices that ruin the man and injure society. The student and the pickpocket are both distinguished by keenness of intellect. The student has to practise the religious principles of self-denial, perseverance, resistance of temptation to idleness, and many other seductive influences. The schoolboy cannot faithfully learn his lessons without becoming, in that respect, a good boy; while the poor outcast, who exists by exercising his wits in plundering society, has undergone fearful privations, but no restraints—his course has been one of self-abandonment instead of self-control. To develop therefore a religious community, we must have faith in the pursuit of knowledge; and, instead of regarding it with jealousy, as at all antagonistic to religion, we must recognise it as the direct path to religion—the habits engendered by the acquisition of knowledge being of far greater value to that religion which has its seat in the heart and affections, than the most striking ability to repeat religious phrases and formularies. Mr. Bainbridge has successfully combated the dangerous notion of knowledge being in any way opposed to religion in his introductory chapter:—

For as the mind is enlarged by true knowledge, the heart is softened into benevolence; and its own enjoyments expanding, it rejoices in communicating its acquisitions to become the common property of mankind. And when the grosser qualities of our nature are refined by the humanising effects of knowledge, the beauties of virtue and the sublime truths of religion gain admission into the heart, and man becomes prepared to accomplish the high purposes to which he was destined by his Creator. . . . Mental cultivation is a part of virtue, and virtue is a part of religion; and, as religion aims at universal good (for benevolence is essential to its existence), so also its subordinate parts have the same tendency. And the man who endeavours to enlarge his own knowledge, and promote his own happiness, must necessarily desire to extend the benefits of both to others. For we cannot conceive true knowledge, or even a desire for it, to be ever debased by selfishness; its tendency being to soften the asperities of our nature, and create sensibilities in the heart, as boundless as the human race, and as high as the heavens to which we are destined. By the same general law of our Creator, whilst we strive to build up the happiness and promote the well-being of others, we are employing the most effectual means to advance our own. A twofold good is thus attained; and efforts, however humble, and impeded in their progress by weakness and imperfections, when prompted by virtue and religion, will be sustained by the cheerful and steadfast hope of the Divine blessing.

It is gratifying to find books on the science and art of education less uncommon than was the case a very few years ago; and still more encouraging is it that such topics should be attractive enough for public lectures, in which form these chapters were first delivered. They abound in eloquent passages, and are equally characterised by singularly careful arrangement. They treat more of education as a science than an art—the deduction and exposition of principles, rather than a detailed description of methods. To teachers and parents who are anxious to study the rationale of education this work will be welcome; and without committing ourselves entirely as to the very easy and attractive manner in which knowledge should be presented to children, we may affirm that children who are taught by readers of these lectures will receive from their instructors a greater amount of kindness and sympathy, together with the unflinching cheerfulness that constitutes the great secret of a good teacher's influence.

The following remarks against the common

practice of evening lessons are worthy of attention:—

Morning is the best season for mental application. The mind is then elastic and vigorous. It has acquired strength from repose, and, equally with the body, has been benefited by sleep. Nature also wears a cheerful aspect: the beast that treads the earth, and the bird that flies in the air, and carols his morning matins to his Creator; the very insects and motes that dance in the sun-beams—all dispose to cheerfulness and invite to labour. All life rises in renewed strength to fulfil its allotted tasks, whether of the mind or body. A child endowed with any activity of intellect will, in the morning, approach his lessons with alacrity, and even avidity; and where the faculties are dull, the mind will be aided in its application by the cheerfulness which morning inspires. A duty unperformed depresses the spirits; and, even on this account, it is expedient that all mental labour should be brought into the morning's occupations, because it is more likely to be performed, and the mind consequently relieved from its anxieties. As the day advances, accomplishments should be cultivated, or such things attended to as require but little mental labour; subjects that attract attention being naturally agreeable to the youthful mind; pleasant, yet useful. But the exertions of the memory should, in a great degree, be closed. I know it is a common practice, when the stated labours of the day are over, to harass the evening hours of a child with lessons to be repeated on the following day. This is a great mistake. For labour is then imposed upon the mind, at a time when, by its preceding exertions, it is unfitted to discharge it. Depression of spirits ensues, which, frequently recurring, produces serious injury to the mental faculties. . . . The child is supposed to be idle or self-willed, whilst, in reality, it is unable to accomplish its task.

Mr. Bainbridge has not limited his view of education to its mere mental relations; he enters into the general physical and moral, as well as intellectual, nature of children, examining the various circumstances that affect their daily life, and thereby inducing the most suitable principles of general management. This book will, therefore, be of great service in the important object of making home happy, laying the foundation, among the younger members especially, of habits conducive to health, intellectual progress, moral purity, and the consequent happiness of the whole MAN.

THE PHILOSOPHY OF EDUCATION.

The Philosophy of Education; or, the Principles and Practice of Teaching. By T. TATE, F.R.A.S., Author of various Scientific and Educational Works. London: Longman and Co. 1854.

(Continued from page vii.)

JEAN PAUL RICHTER asked, with true Teutonic conceit, "What have the political vowels of Europe, the English, done for education?" Mr. Tate boldly, and we think truly, replies: "Everything. Our great metaphysician first gave the true philosophy of method; we first adopted the monitorial and infant-school systems; and, although we have been slow to combine and improve all that we have discovered, we have at length organised a system of national education which bids fair to become the most efficient that has ever been proposed."

In the hasty notice of Mr. Tate's excellent work, which we gave in our first Educational Supplement, we commended his observations on Method, and the importance of its careful study by all those who address themselves to the work of teaching. Education, like all other sciences, must be based upon a careful induction of facts. All true ideas of method must be derived from a careful study of the nature of the human faculties, both as regards the mode as well as the order of their development. It is therefore the first business of the science of method to discover the laws and conditions which regulate the development of the mind, to follow nature wherever she may lead us, and not to lay down preconceived rules for her guidance. The philosophy of method, as applied to teaching, is not less difficult than important. The diversity of views which at present obtain, in relation to systems of teaching, is a sufficient evidence of the difficulty of the subject, and a sufficient testimony to the want of some recognised principles. The following are some of the difficulties peculiar to the inquiry:—1. Although the same powers and affections are found in every human being, yet these powers and affections exist in different degrees and states of development in different individuals. Hence it follows that a system of instruction which is adapted to one class of individuals may not be suitable to another. 2. Different causes may, and no doubt

often do, produce the same or similar effects. This arises from the constitution of the mind itself, for we know that it admits of various modes of development. 3. Teachers differ much in their capabilities and acquirements; and they rarely restrict themselves to the use of any special system of instruction.

The object of education should be to develop all the faculties of our nature, physical, intellectual, and moral—and that, too, in harmony with each other. A very prevalent error has been, that different teachers have addicted themselves to the cultivation of some faculties, to the neglect of others. Locke insisted rightly on cultivating the senses of children in the first instance, as the faculty of observation is earliest developed; but Rousseau, Miss Edgeworth, Madame de Genlis, and the author of "Sandford and Merton," too exclusively devoted their care to this object. Teachers should beware of placing implicit confidence in any particular system. The teacher should in the fullest sense be the master, and not the slave, of the system by which he teaches. The modes in which the faculties of children develop themselves are sufficiently various to admit of slight modifications in the systems of instruction, in order to suit the capabilities of the master; and, until masters are thoroughly educated for their work, we must hold that the system should be made for the man, and not the man for the system.

Great attainments do not afford a guarantee that their possessor will be an able instructor; a very learned man is not necessarily an efficient schoolmaster. Neither will a predilection for teaching alone suffice without a preparatory study of method, though a special love for any vocation goes far to qualify a man for the discharge of its duties. Upon what is called aptitude for teaching Mr. Tate expatiates as one speaking with authority; we therefore extract his own words.

Aptitude for teaching! what is it? There is no mistaking it when we see it. Everybody recognises it when it is presented to his notice. Is it a quality of the head or the heart, or does it belong to both? Is it a natural or an acquired gift? Is it an instinct, or a habit acquired by efforts, repeated from the earliest dawn of reason? Does it grow spontaneously by imperceptible gradations of development, or is it a faculty dependent upon the growth of certain intellectual and moral powers? We witness certain teaching effects, and too readily rest satisfied with attributing them to what we call aptitude for teaching, as if it were some original and mysterious faculty, without at all seeking to discover the chain of circumstances, and the qualities of mind and character, which have contributed to form this aptitude. But we must not allow the subject to remain in this unphilosophical condition of mysticism. The aptitude for teaching must undoubtedly be a qualification resulting from the development of certain intellectual and moral faculties of our nature. Let us endeavour to analyse this remarkable qualification—that is to say, let us endeavour to discover those qualities, intellectual and moral, with which it is invariably associated, or, rather, with which it is connected by the constant relation of cause and effect. It will be instructive, not only to ascertain what such a man must be, but also what he may not be.—I. *What a man, having an aptitude for teaching, may not be.* 1. He may not be a man of great technical attainments. 2. He may not be a man of comprehensive mind, or possessing great reasoning powers. 3. He may not be a man of robust frame. II. *What a man, having a great aptitude for teaching, must be.* 1. He must have a love for children, and a knowledge of their tastes, habits, and capabilities. 2. He must be a man of a kind and benevolent disposition. 3. He must love knowledge, and feel a pleasure in communicating it. 4. He must be a man of fervid imagination, and of great enthusiasm, decision, and force of character. 5. He must be a man of respectable general attainments. 6. He must have considerable fluency of speech, and powers of illustration and exposition. 7. He must have faith in the efficacy of instruction, as a means of ameliorating the condition of society. 8. He must be a man of quick and observing habits, and must be in the constant habit of reflecting and reasoning upon the various methods by which knowledge may be communicated to children. Now, as all those qualities essential to great aptitude for teaching admit of cultivation, it necessarily follows that the aptitude for teaching also admits of cultivation in the same degree. This aptitude for teaching, therefore, is no more instinctive or innate than any of the intellectual or moral faculties of our nature can be said to be.

"As is the teacher, so is the school," has become a sort of pet aphorism with school inspectors; and from Mr. Tate's summary of the qualifications of a good schoolmaster, we may gather his system of tuition. Love, and not fear, should be the motive power in the schoolroom. Children should be drawn, not driven. The master should love his work, not loathe it. Our

own early schoolmaster, and he was a D.D. of Cambridge, used in his vexation to say, that the devil was a fool for not having made Job a schoolmaster, as he would soon have worn out his patience then. This coarse and commonplace witticism, if witticism it can be called, has been uttered, for aught we know, by hundreds of our older pedagogues, and is quite in keeping with the system they pursued. Sympathy with the child, as with a being of like nature with the preceptor, was a thing never thought of by the teachers of the last generation; but without sympathy perfect tuition is impossible.

We would gladly follow Mr. Tate through the details of his educational exposition; but the demands upon our space are so many and urgent, that we can only once more earnestly commend his valuable little volume to the serious study of every one contemplating the assumption of the teacher's office. We will, however, find room for a glance at the different systems of instruction at present in use—the individual system, the collective system, the monitorial or pupil-teacher system, and the system of home instruction.

The individual system, under which the teacher devotes his entire attention, for a longer or shorter period, in rotation to each pupil, can only be used in small schools, and is incompatible to any considerable extent with those schemes of national education in which the object aimed at is to give the greatest amount of instruction to the greatest number in a limited time. A master who is skilful in the management of numbers, and who has practised the collective system, may teach a hundred boys at one time on certain subjects as efficiently as he could teach one boy; and with a proper arrangement of classes and a large black board, he could give more efficient instruction to a class of twenty or thirty boys on almost any subject of education than he could give in the same time to a single pupil. A good teacher, observes Mr. Tate, always seeks to employ his energies to the greatest advantage; he rarely, if ever, wastes his strength upon one or two boys; what he does for the benefit of one boy, he does in such a way as to conduce to the benefit of the whole class. But Mr. Tate cautions against the adoption of the collective system of teaching, except in schools where the pupils are properly classed with reference to their several stages of mental culture. By home education Mr. Tate refers to that supplemental assistance which the parent by his own fireside may render to the school-room. This is carried out to a great and beneficial extent in Scotland, and might be extended in England to the advantage of parents themselves. The pupil-teacher system Mr. Tate regards as one of the greatest improvements which has taken place in modern education—first, as constituting the best nursery for schoolmasters; and secondly, because it forms the great element of the order and organisation of a large school, and gives power and efficiency to the whole system of instruction. The pupil-teacher system sprang directly from the monitorial system, upon which, however, it is a decided improvement—as care is taken, at any rate in all properly-conducted establishments, to keep the pupil-teacher well ahead of his class, which was by no means universally the case under the primitive monitorial system; hence scholars were badly taught, and the monitor was despised.

Under all these systems, the analytic or synthetic methods of teaching may be employed; for as both methods, the former by deduction, the latter by induction, lead to the discovery of truth, so both may be employed in the exposition of truth.

A judicious combination of the two methods of analysis and synthesis—that is, the application of either to the exposition of the subject for which it is more particularly suited—is recommended. The analytic is generally more concise than the synthetic; but we are inclined to question whether the rapid attainment of results does not diminish the efficiency of mental discipline. We could, did not delicacy restrain us, point to eminent individuals who have severally attained the dignity of Senior Wrangler, some by the analytic, and others by the older synthetic process, and believe that the difference in their mental constitution is attributable to the system under which they were trained. The analytic disciple is intolerant of investigation, and impatient if he does not instantly attain a result; the synthetic disciple is patient, and content to advance step by step. Those of our readers who are familiar with Westminster-hall and also with Cambridge, may compare two eminent judges, both Senior

Wranglers, and say whether our conjecture of the several effects of the analytic and synthetic methods is well founded, or whether the difference between those eminent personages is solely attributable to constitutional idiosyncrasy.

These methods in school-teaching may be used either demonstratively or dogmatically; the demonstrative method is addressed to the observing and reasoning faculties of pupils, who believe because they see; the dogmatic is addressed to the memory and faith of pupils, who are required to believe because their preceptor says, "it is so," *αὐτίς ἴσα.*

The interrogative or catechetical method may be used for purposes of instruction, as well as for its *primâ facie* intention of ascertaining acquisitions. *Longum iter per praecepta, breve per exempla.* Those who have heard the Rev. Derwent Coleridge, Principal of St. Mark's College, Chelsea, catechise the pupils in the college chapel on a Sunday afternoon during divine service, must remember what suggestive sermons that accomplished teacher has preached to the congregation over the heads of his pupils—and that without ostentatious effort, or the slightest departure from the catechist's office. But we must not further pursue an inviting theme, and therefore conclude with heartily commending Mr. Tate's *Philosophy of Education* to the careful study of all those engaged in tuition, private or public.

EDUCATIONAL PROGRESS.

The Material Aids of Education: an Inaugural Lecture. By W. WHEWELL, D.D. London: J. W. Parker and Son.

Lord Brougham's Speeches on Education. London: Ridgway.

THESE two pamphlets can scarcely claim much attention on the score of novelty. Dr. Whewell's lecture was delivered to inaugurate the Educational Exhibition, at St. Martin's-hall, as far back as July 10. It has, therefore, in all probability been in the hands of our readers long since. Lord Brougham's speeches are indeed of a somewhat later date, having been made in the House of Lords on the 24th July and the 4th August; but, as they were reported in the newspapers at the time, it may be supposed that they likewise have been very generally read. Such being the case, we can well understand that some surprise may be felt, by those to whom they are familiar, at our classing them together. It may be asked, what has a lecture on the material aids of education in common with a speech on the expediency of levying rates for the extension of education? True, they both regard scholastic pursuits, and unquestionably money is a very material aid of education; but, beyond this, in what respect do they unite to enforce any particular educational doctrine? The reply to these questions will indicate the purpose we have in view. But first of the pamphlets themselves.

After a somewhat lengthy exordium, explaining that education generally, as distinguished from that which is special or professional, is his theme, Dr. Whewell lays down this proposition as the basis of his subject: "Education is the process of making individual men participants in the best attainments of the human mind in general—namely, in that which is most rational, true, beautiful, and good." The instrument for dealing with the rational element in man is language; books, therefore, which are designed to explain the philosophy of language, are material aids of education in this respect. So apparatus of various kinds, for the illustration of scientific facts, constitute "the aids" for inculcating a knowledge of the true. Music is regarded by the Doctor as the most simple machinery for indoctrinating the mind with a love of "the beautiful." While, amid the great varieties of opinion as to the means suited to impart a love of "the good," he hesitates to express his sentiments. Whether such hesitation becomes "a master in Israel" is another question. In our opinion, a gentleman occupying the high position of head of the first college in Cambridge ought to be indifferent to popularity where interests of the greatest importance come under his notice. If he felt that a frank avowal of his sentiments was incompatible with the tone of the educational congress, he might have declined the invitation to lecture. Anything would have been preferable to an exhibition of Gallio-like indifference by a man of Dr. Whewell's standing. However much we dislike Cardinal Wiseman's proposition for a par-

liamentary inquiry into the state of our popular literature, deeming it an approach to an advocacy of a censorship of the press, we must nevertheless give the English head of the Roman Church credit for an open declaration of his views, to which the Master of Trinity can make no pretension.

But to return from this digression. The most interesting parts of Dr. Whewell's lecture are the illustrations of his heads of discourse. Thus, speaking of language as the instrument of reason, he shows the value of comparative philology to the student of English. He points out the vitality of the so-called *dead* language, Latin—how our new words and new derivatives are formed from Latin, not Saxon, elements; and instances our *postal* arrangements and *prepaid* letters as cases in point, seeing that the genius of the German tongue would have required *postly* and *forepaid*. In the same spirit he affords some lively examples of the simplicity with which mathematical truths may be made obvious to the senses by the use of a sheet of paper, or a piece of ribbon; and introduces the Cambridge problem of the construction of a regular pentagon with the latter, to exemplify "the ways of presenting the fundamental truths of arithmetic and geometry to the intuition of pupils." Now it is impossible not to be gratified with a discourse of this kind. Whatever presents old truths under new aspects is at once interesting and instructive. At the same time we cannot hide from ourselves that the tone of Dr. Whewell's lecture suggests matter for considerable thought, if not for alarm, to those who desire to see education solidified as well as extended.

So far as acquaintance with facts is concerned, it cannot be doubted that visual instruction is far superior to any other mode of conveying information. One experiment, showing how sulphate of lime is precipitated, will go further to prove its insolubility in water than a hundred assertions. If, then, *facts* alone constitute the aim of education, by all means let us avail ourselves of material aids to the very utmost. If we teach geography, let our pupils draw maps. For chronology, we may make good use of the *memoria technica*. For physical science, let us expend every sixpence we can afford on apparatus. But have we not some other object in view besides the storing of the youthful mind with facts—have we not to train the mind to habits of investigation and closeness of thought? And since the pure mathematics are so essentially adapted to this purpose, have we not the greatest reason to dread any invasion on that territory which shall tend to reduce it to sensuous, instead of mental education? What profit is there in simply knowing the fact that a ribbon can be tied into such a knot as will represent a regular pentagon? The object of education is to enable the mind to follow out a course of argument, and to accustom the pupil to abstract thought. The moment you descend to the visible, you take the student from a mental to a corporeal gymnasium, and proportionately lower, instead of raising, the standard of instruction.

Now this brings us to the object we have in view. We are very jealous, lest the attempts that are now being made to popularise education should result in its deterioration. If labourers' children, or those whose period of instruction is from peculiarities of condition limited, are to be taught, then by all means neglect no instrumentality for imparting *facts* in the most simple manner. It is the misfortune of the humbler classes that they cannot give sufficient time to the culture of the *thinking* man; and under these circumstances the surest course to pursue is to bestow the greatest possible amount of information. When, however, we have to do with the superior classes, the case is altered; then the more extended advantages allow of *deeper* training; and we confess to considerable anxiety, lest this really solid instruction, which has hitherto been the boast of our good schools, should be flittered away by a foolish competition with the alumni of charity schools. We must be on our guard that we are not carried away by the popular current; however much we may admire the ingenious contrivances which the exhibition at St. Martin's hall makes public—and nothing is further from our thoughts than to hint even a slight upon it—we must not overlook the fact, that the material aids of education may be made powerful levers to overthrow really solid education.

It is in the popularity of the views enunciated that we see the connecting link between Dr. Whewell's lecture, and Lord Brougham's speeches.

Let what will have been the course of Henry Lord Brougham in other respects, he has ever proved himself the consistent advocate of an extended education. In the speeches before us he is true to himself, and puts in a most luminous aspect, our wants in regard to education for the lower orders. We cannot follow his Lordship through his various calculations; it must suffice to say that he deems our deficiency in schools for the working classes to be not much less than 3000, even on the large calculation of a hundred pupils to a school. The main point of interest, however, to us, is that in which the noble Lord grapples with the difficulty of inducing parents to keep their children at school. The remedy he proposes is to educate the parents themselves by means of mechanics' institutions, &c. He allows that these establishments are but rarely entitled to their name—that the subscribers are mostly of a higher grade; but argues that this evil would be met by entrusting the entire management of the societies to artisans. The plan appears to have worked well in Carlisle and Penrith, and certainly deserves attention.

Does it not, however, occur to our minds that we have an old proverb very applicable to Lord Brougham's remedy, "While the grass grows, the steed starves"? Granted that it is "the invariable rule that knowledge descends, and that to impregnate the basement you must saturate the layers above," is it not evident that, while this process of saturation is going on, the basement remains arid? Is it not very much like indulging in good intentions, if we satisfy ourselves with this tedious process of educating one class through another. Why not go direct to the mark? Why not advocate the passing of a law that no child shall be eligible for employment of any kind until he has passed a certain examination? Let such an enactment as this grace our statute-book, and we should soon perceive a difference in the zeal of parents for the education of their children? Doubtless, Englishmen have an objection to anything like compulsory education; but the question is at most a choice of evils. Is it better to have our cottages crowded with human beings degraded by ignorance, or to make a slight interference with the liberty of the subject?

But, alas! popular views are opposed to our arguments. Have we not Mechanics' Institutions? Is it not very interesting to see the labourer, wearied with bodily toil, drinking mental nectar from the printed page? How benevolent to assist in providing such privileges for the bone and sinew of the land! How sentimental to read a learned treatise cheek by jowl with the unwashed! Cannot these sympathetic assemblies accomplish our wishes? Will not they in time perform what we desire? It is with real regret that we see Lord Brougham contenting himself with this shadowy panacea; but the example is not without its value. It points out how a popular current towards a certain object may, in reality, be a serious obstacle to its accomplishment; and thus goes far to warn us of the dangers attending a too lofty estimate of the material aids of education.

Lord Brougham and Dr. Whewell are both really great men; as learned men, they cannot be insensible that the essence of a good education is its solidity; and yet, in the pamphlets before us, they combine to threaten the reality of education, by throwing their weight into the scale of unrealities.

Kay on the Social Condition and Education of the People in England and Europe. 2 vols. 1850.
Laing's Notes of a Traveller. 1842.

Most of our readers have heard something about the Government System of Education in Prussia and other Continental states, and many of them have probably heard a good deal on the subject; and perhaps there are some whose knowledge, derived from personal inspection and experience during a residence on the Continent, may enable them to decide which of the two works at the head of this article is the better representative of the real effects produced by that system. For they are opposed to each other in one or two points of the highest importance. Both Mr. Kay and Mr. Laing are able and thoughtful men who have travelled on the Continent with the express purpose of observing the "social condition and education of the people;" and both are entitled to a respectful and patient hearing. Yet the results of their inquiries are so different that one of them *must* be wrong. Either Mr. Laing or Mr. Kay has *misrepresented* the effects of the sys-

tem of education pursued on the Continent. We shall proceed to state briefly the opinions and conclusions of each.

In the first place, then, let us hear Mr. Kay. His work is the result of "eight years" spent on the Continent in collecting information on these two subjects: the "Social Condition" and the "Education" of the people; and is, probably, the most copious and valuable record of facts on these two subjects which exists in the English language. Mr. Kay is brother to the gentleman who took so prominent a part as the Secretary to the Privy Council Committee of Education (and who is now Sir P. Kay Shuttleworth, Bart.), and appears to have been deeply interested in the subject of education for a long time. No one, indeed, who was not thoroughly earnest and zealous in the subject would have been at half the trouble and expense at which he has been, in travelling so long and collecting such a mass of information. With the former part of his inquiry—viz., on the effects produced by small farms on the social welfare of the people—we have nothing to do here.

With regard to "Education" and its effects, the picture drawn by Mr. Kay of the beneficial influence of the Continental system is most delightful. There is hardly a single cloud or spot in it; all is sunshine and beauty, peace and harmony. There are no dirty, ragged children; no ignorant young men or women; no drunkenness; no bad manners; no gross poverty or suffering. Everybody is comfortable and happy, well educated and polite; and there is no mention of vice or immorality.

As for the *schoolmasters*, they are all *gentlemen*, without ceasing to be peasants. They are not *above* their place and duties, as humble village teachers, although their education and manners would not disgrace the graduate of Cambridge or Oxford. Indeed, every man of them can *fiddle*, and play both the piano and organ; which is more than can be said of one in a thousand of our English graduates. They can also prune trees, and do many other useful jobs which our B.A.'s would make rather poor hands at. Seriously, if Mr. Kay's evidence be worthy of credit, the schoolmasters of Prussia, Holland, Switzerland, Bavaria, Saxony, &c. &c. are really a very superior class of men, who have been trained for years in their Normal Colleges in the most admirable manner to fit them for their peculiar office, and they exercise an influence over the entire village population in the highest degree salutary and beneficial.

A mere outline like this will scarcely serve to convey to the reader anything approaching to a satisfactory impression produced by the mass of evidence accumulated in Mr. Kay's volumes; and we would most earnestly beg all who take an interest in the subject to read his work.

But now let us listen to Mr. Laing.

He admits that the people of the Continent are almost invariably well educated, i.e. can read and write, and possess a decent knowledge of arithmetic, geography, &c., with the addition of music. To use his own words—

The educational system of Prussia is admirable—admirable as a machinery by which schools, schoolmasters, superintendence of them, checks, rewards both for the taught and the teachers, and, in a word, education—that word being taken in the meaning of the means of conveying certain very useful acquirements to every class of society, and to every capacity of individuals—are diffused over the country, and, by law, brought into operation upon every human being in it. The machinery for national education is undoubtedly very perfect.

But, says Mr. Laing,

The wisdom and perfection of the machinery of the laws, and arrangements for attaining the end, are confounded with the value and wisdom of the end itself. The educational system of Prussia is, no doubt, admirable as a machinery; but the same end is to be attained in a more natural and effective way—by raising the moral condition of the parents to free agency in their duties; or, if not, if education—that is, reading, writing, and arithmetic—cannot be brought within the acquirements of the common man's children, but upon the Prussian semi-coercive principle of the State, through its functionaries, intruding upon the parental duties of each individual, stepping in between the father and his family, and enforcing, by state regulations, fines, and even imprisonment, what should be left to the moral sense of duty and natural affection of every parent who is not in a state of pupillage from mental imbecility—then is such education not worth the demoralising price paid for it—the interference with men as free moral agents, the substitution of Government enactments, and superintendence in the most sacred domestic affairs, for self-guidance by conscience, good prin-

ciple, and common sense—the reduction, in short, of the population of a country to the social condition of a soldier off duty, roaming about their parade-ground under the eye and at the call of their superiors, without free agency or a sense of moral responsibility.

Now, before going further, we cannot help remarking on this long, rambling, and badly-written sentence of Mr. Laing's, that it is perfectly astonishing how a man of his intellect could have written such downright trash and nonsense. The Government is not to interfere with the education of children, forsooth, because that is interfering "with men as free moral agents!" Did ever any man in his senses write a more unutterably silly or stupid thing? Every law that ever was enacted, by every Government that ever existed from the time of Moses to the time of Victoria, is an "interference with men as free moral agents."

It is the very object and end of all Government to "interfere" in this way, and to prevent men from abusing their "free moral agency;" from murdering one another as free moral agents; from robbing one another as free moral agents; and just exactly in the same way, from letting their children grow up to be a pest and nuisance to everybody else "as free moral agents."

"The same end," says Mr. Laing, for the proper education of the children, "is to be attained in a more natural and effective way" than by Government enactments. How? "By raising the moral condition of the parents to free agency in their duties." Here is a bright idea and notable discovery! You are not to educate the children, but the parents. How are you to "raise the moral condition of the parents," except by educating them? And how is that to be done without Government interference?

We are as much aware as any one to all unnecessary and vexatious interference of Government with the private affairs of the people; but even the most violent advocates of what is called the "Laissez-faire" system would hardly indorse such views as that we have just quoted from Mr. Laing.

Still, there is never an erroneous view advocated by such men as Mr. Laing without some grain of truth involved in it; and we imagine that in the present case this "grain" of truth consists in the fact that the people of the Continent, especially of Prussia, are sadly deficient in those qualities of self-reliance and personal independence on which the English so justly pride themselves. Like the poor Irish and the Board of Works, the Prussians and other Continental people are, no doubt, far too ready to fly to the Government on every occasion, instead of helping themselves. But is this the effect of their system of education? That is the question. We should rather think that the very reverse of Mr. Laing's position is the true one, and that the more enlightened the people become, the less dependent on Government they will be.

One of the principal proofs brought forward by Mr. Laing of the bad effects of the Prussian system of education is the amalgamation of the Lutheran and Calvinist Churches of Prussia in 1817:

The abolition of the religious observances and modes of public worship in which they had been bred (says he) was quietly submitted to by an educated population of eight millions of Protestants—as a matter of police, not of conscience—as a matter quite as much within the legitimate right and power of their Government as a change in their custom-house laws—so low has this educational system reduced the religious and moral sense in Prussia, and the feeling of individual right to freedom of conviction; and, except from a few villages in Silesia, which refused to abandon the Lutheran liturgy and observances, scarcely a murmur was heard from this educated population at a measure not only destructive to the Protestant religion, but the most arbitrary and insulting to freedom of mind and conscience that has occurred in modern history. If eight millions of people—people with arms in their hands—are brought by this educational system to regard with indifference the interference of Government with all that free men deem sacred in life—with family education, religion, conscience, free agency, and opinion in religious belief—to be the passive slaves of a Government in which they are not represented—to be nothing but machines, to be managed by the hands of a host of public functionaries—then let us educate our own families in our own way in Britain, or not educate them at all, rather than adopt a system of national education for teaching reading and writing, so deteriorating to the higher objects of education—the cultivation of moral and religious sentiment and independence of mind among the people.

Here Mr. Laing distinctly ascribes this horrible "amalgamation" to the unfortunate "system of

education"—a system, be it remembered, that did not come into operation till the close of the war in 1815, or within a few years; and, even dating it from the commencement of the century, the men and women whose "religious feelings" were thus "deteriorated" must have been educated in the old system, and long before this dreadful modern one which Mr. Laing vilifies and abuses so much. But, within a few pages, our author supplies us with a totally different cause for this "religious indifference" and quiet submission to the amalgamation, viz. the prevalence of infidelity from the times of Frederic the Great; and this, again, he ascribes to the calamities of war!!

It is a natural effect of great calamities on nations, as on individuals, that they either make the mind grossly irreligious or grossly superstitious. War, the greatest of all calamities, always leaves behind one or the other of these extremes. The Seven Years' War, followed by a period of dissipation and irreligion in all the little Frenchified German courts, produced, in general, irreligious action, even very deep down in society. The progress of the French Revolution had no tendency, from first to last, to religionise the minds of the German population; and when the third centenary commemoration, in 1817, of the Reformation approached, the Prussian people were in a state of stolid indifference, apparently, on religious matters. The religious feelings of the congregations of both churches were cooled down to Zero, or, at least, to the amalgamation point.

With what reason or consistency, then, can Mr. Laing ascribe this "amalgamation" to the system of education? If the people were indifferent, they had no religious feelings to be violated; and there was no "slavery," no sacrifice of their "free agency" or "independence of mind," in submitting to it. Mr. Laing forgets and contradicts himself, in the most palpable and barefaced way. In his hatred of the modern educational system, he ascribes to it every bad result he can think of, and then, with the next breath, proceeds to offer the most totally different reasons for what he has first ascribed to the poor "system of education."

It may be a question whether the effects of the present system of religious instruction in their schools—and the religious department is most carefully attended to in every school, according to Mr. Kay, each religious sect being taught by its own religious teacher—it may be a question whether this religious instruction be what it ought; but one thing is very certain, that this modern system is perfectly innocent of the bad effects which Mr. Laing has elsewhere ascribed to such totally opposite causes. "The calamities of war" are not identical with the "Prussian system of education," we imagine, although our inconsiderate author ascribes the "amalgamation of the two Churches" first to one and then the other, as if they were the same thing.

Mr. Laing's theorisings and political dissertations are very crotchety and inconsistent guides; for, as we have just seen, he often contradicts himself. But perhaps his facts are better worthy of notice and credit. Now one of his charges against the Prussians (the effect of their education of course!) is that of gross immorality, and unchastity in particular. "It is no uncommon event," says he, "in the family of a respectable tradesman in Berlin, to find upon his breakfast-table a little baby, of which, whoever may be the father, he has no doubt at all about the maternal grandfather. Such accidents are so common in the class in which they are least common with us—the middle class, removed from ignorance or indigence—that they are regarded but as accidents, as youthful indiscretions, not as disgraces affecting, as with us, the respectability and happiness of all the kith and kin for a generation." Now the exaggeration of this last clause strongly tempts us to suspect that Mr. Laing has exaggerated in the rest of his statements. We are far from saying that illegitimate children are common in our middle classes; but it is notorious to everybody who knows anything of the world that they are far more common than Mr. Laing's words would imply; and that, as to the occurrence of such an event "affecting the respectability and happiness of all the kith and kin for a generation," it is simply ridiculous. Then, if we come to our lower classes, we have no hesitation in saying that, for gross unchastity, they are at least as bad as any German people can be. If Mr. Laing knows anything of our rural population, as we do from experience, he must know that a very large proportion indeed of the women have children before marriage; and we suppose that

in towns the case is not better. We have ourselves heard clergymen assert that, to their certain knowledge, two-thirds of the women married by them in church were mothers, or at least pregnant, before marriage; and we can confirm this from our own knowledge. "Comparisons are odious," as the proverb says; and the less we say about our national morality the better. Certainly we have little cause to boast of the moral effect of that want of education of which Mr. Laing appears such an ardent admirer.

But we will quote another of Mr. Laing's "facts," which may possibly be trustworthy. He says that, "In Germany, within half a mile of the University of Bonn, on a Sunday evening, when all the town was abroad walking, I have seen a student, in tolerably good clothes, his tobacco-pipe in his mouth, begging, with his hat off, on the public road, running after passengers and carriages, soliciting charity, and looking very sulky when refused; and the young man in full health, and with clothes on his back that would sell for enough to keep him for a week. This is no uncommon occurrence on the German roads. Every traveller on the roads around Heidelberg, Bonn, and the other University towns of Germany, must have frequently and daily witnessed this debasement of mind among the youth. This want of sensibility to shame, or public opinion, or to personal moral dignity, is a defect of character produced entirely by the system of government interference in all education, and in all human action. It is an example of its moral working on society."

Now, Mr. Kay expressly declares in his book that he rarely met with a beggar of any sort in the parts of Germany where he travelled. So here is an opposition of testimony to begin with; and, as Mr. Kay travelled eight years on the Continent, he must know something about it. Then again, we would ask Mr. Laing if he ever heard of "Eton Montem," or of the annual collection at Christ's Hospital by the young men who are going up within a month or two to Oxford or Cambridge? In both these cases he might equally have seen the most open and shameless begging which horrified him so in the poor German student. We don't mean to place the two cases as exactly parallel, if indeed it be true that this begging is so common in Germany as he says; but Mr. Kay contradicts him as to the frequency of it.

In conclusion we must observe that although, from internal evidence alone, we feel compelled to place far more reliance on Mr. Kay's evidence than on Mr. Laing's, we are almost afraid that the picture drawn by the former is too good to be true. Mr. Kay himself seems hardly to expect to be believed. He admits that, to an Englishman accustomed to the poverty and ignorance of our poorer classes, the contrast afforded by the people of the Continent is almost too great to be readily credited and realised. We should, therefore, like to hear all the evidence that can be adduced; and, if any of our readers can speak on the subject, from their own personal experience, obtained, not by a few months' run over the Continent, but by a lengthened residence, we shall be most happy to receive their testimony as to the effects of the system of education which has now spread over almost the whole of Europe, with the exception of Russia, Turkey, South Italy, Spain, and Portugal.

MISCELLANEOUS.

THE SCHOOL FAG.

School Experiences of a Fag, at a Private and a Public School. By GEORGE MELLY. London: Smith, Elder, and Co. 1854.

THIS volume has been suggested by the recent controversy in the public journals respecting the monitorial and fagging system which forms part of the constitution of our public schools; and it is intended for a defence of that system. So far as an ingenious method of putting his case, a graphic picture of schoolboy life, and a commendable zeal to do justice to his case, are concerned, Mr. Melly is entitled to our esteem and recommendation. If we are not fully persuaded by his logic, or disposed to concede the whole of his positions, we are bound in justice to admit that he places the arguments in favour of fagging in a much stronger light than we had supposed to be possible.

The first portion of the book, devoted to private schools, is entertaining as a picture, but scarcely valuable as illustrating a system. The fact is

private schools are heterogeneous, and scarcely two of them are conducted upon exactly the same principles. They differ as completely as the disposition and cultivation of the masters and the social rank of the children confided to their care. Between Squeers and Miss Monflathers there are many degrees of comparison; and, without entertaining all the circumstances of the case, it would be unjust to pronounce against any one private school because it was conducted upon a system ascertained to work badly elsewhere. This being our opinion, we must decline to accept Mr. Wentworth's school at Weston for that which Mr. Melley professes to have intended it, viz., "the type of a class." Where there is no class there can be no types; and all that the mismanagement of that school proves is, that the master may have been a very amiable man, but was utterly unfitted for the government and education of boys. He appears to have been an indolent man, perfectly contented to enjoy a learned ease in the retirement of his study, and to leave the discipline of fifty boys to the care of two or three ushers. Under such rule, what wonder if that discipline were lax, and that bullying, and a still more disgusting viciousness, spread like a disease through this band of original sinners?

What the grade of morality was which the author found at this preparatory school may be gathered from the remark: "Is flogging more degrading than witnessing scenes far too gross and revolting to be even hinted at here; but which do exist, and which will exist, and which no power but that of the elder boys can put down, and no punishment but that of the birch can adequately punish when the moral influence is ineffectual?" At Weston they did *not* flog; and the following little episode will sufficiently indicate the treatment which a weak "new boy" experienced at the hands of his everyway *unlicked* companions. Time, a wintry night; scene, a dormitory:—

I was stripped of what little covering I had on, placed in a sitting posture in the bath, and tied down. Water was then poured in to the depth of almost two inches—not over me; for then, first coming in contact with the warmth of my skin, it would not have struck so cold. I begged and entreated, declared I would scream out and alarm the household; all in vain. I was carried about as a spectacle into every room in the house, amid the suppressed laughter of half the school and the silent indignation of the rest. Suddenly a noise was heard; I was roughly dropped upon the floor; my persecutors pushed me violently under the bed, bath and all; and I got a severe bump on the head from the bedstead as I disappeared beneath it, screened by the counterpane hanging over the edge.

Such treatment could not long be endured. Mr. Wentworth, the master, was a "moral force man," and contented himself with *remonstrating* with the practical jokers, and recommending patience to the jokee; so that the only means of escape was by running away, which was adopted in this instance, and our author on his return home was sent to a public school.

Harby (*alias* Harrow) was the school selected; and, in stating the reasons which guided his father in this selection, this very excellent one is given:—"He did not make such particular inquiries about the learning, for he well knew that if a schoolboy wished to get on and do himself credit, he might do so at any school; and if he chose to neglect his lessons and to waste his time, no schoolmaster and no school-rules would effectually make a well-informed man of him." This is a valuable truth, which parents will do well to dwell upon.

The transition from the petty tyranny of Weston to the systematic discipline of the public school seems to have been a welcome one; and certainly, whatever may be the evils of their system, there is a sort of enthusiasm akin to patriotism, an *esprit de corps*, which powerfully attracts both boy and man to the recollection of his public school. "No one," says Mr. Melley, "who has not experienced such sensation can in any way appreciate the feelings with which a man looks back on the public school in which he was educated—feelings of love and of devotion to its memory, of affection to all who bear its name, of indignation against all who assail its reputation and honour. Wherever two Harbeans meet, in any quarter of the world, their fellowship is a bond of amity and a badge of brotherhood. Those even who were most unhappy there feel proud in after-life each time they hear its name; and, rejoicing that they shared in its honour and its reputation when boys, feel every attack upon

it to be a personal insult to themselves when they become men."

The system of government at Harby appears to have consisted in the delegation of as much authority as possible to the præpostors, or sixth-form boys—*boys* is perhaps too diminutive a word, for many of these præpostors were *young men* of nineteen or twenty. This power (so far, at least, as Mr. Melley's experience at Harby went) appears to have been generally well exercised; and although certain cases of misused authority, if not decided tyranny, are honestly given, upon the whole it may be concluded that the effect was salutary. The strongest exercise of this præpostorial power consisted in what was called a *hall-licking*—and this was the power of administering a judicial thrashing in the hall of the "House" in which an offence against the discipline of the school had been perpetrated. One of these ceremonies is described at great length by Mr. Melley. A theft had been committed; the "home-hamper" of some boy had been broken into, and the thief had admitted four accomplices to share in the plunder. The chief offender was dismissed the school, and the punishment of the others was delegated to the heads of the "house" in which they resided. At the evening assembly of the "house," the chief præpostor makes a speech, enlarging upon the enormity of the crime and the terrible disgrace which it has brought upon the honour of them all; and then follows an extraordinary scene:—

The eldest of the four delinquents now came forward, and received a few words of private and personal remonstrance from the Head of the house; then, folding his arms tightly together, he stood straight up in the middle of the hall: he was a boy about fourteen years old, thin, and slightly made. The præpostor was about nineteen, a tall, well-made man; and in delivering the strokes of the cane he put forth nearly all his strength; it seemed to me, as I shrunk within myself, as if every cut had fallen on my back instead of that of the sufferer. At first I thought he was never going to stop; but I soon noticed that he counted every cut, and twelve was the number fixed upon beforehand for the offence. Then came the turn of the next boy, who was licked by the second præpostor; the third being operated upon by the third præpostor. Then, after the manner of Captain Marryatt's execution of the deserter, the fourth, a very little boy indeed, was let off, with no severer punishment than a reprimand. The four culprits then left the room. All was over, and the sixth-form boys had nearly recovered their usual unmoved tone of mind, when "Stop a moment!" was uttered by one of the leaders of the house, who was not as yet in the sixth form—a fine, tall, light-haired young man, and the greatest favourite among us, both with the master and the school. "I think, on the whole," said he, "that the house had better make no difference with those four misguided boys. Their punishment has been quite severe enough, and so we had better not take any more notice. Let there be no 'cutting,' or anything of that sort. The præpostors bear me out in this view."

A little Lynch law in this; but in this instance the punishment appears to have been richly merited. It was certainly a potent safeguard against the misuse of this power, that neither a "hall-licking" nor a private "licking" at the hands of a præpostor needed to be suffered if the offender chose to appeal to the whole body of the house, and from that decision lay an appeal to the head-master; but in all cases, when the appeal was unsuccessful, the punishment was considerably augmented. Attempts were sometimes made to break through this bulwark of juvenile liberties, but in vain; and, in one case, where a præpostor laid heavy bets that he would "lick" five boys, who had incurred his displeasure, within a given time, and attempted to win his wager illegally, a threat of appeal to the master awed the tyrant into submission to the law.

That the experience of Harby tended somewhat to dull the edge of Mr. Melley's sensibility as to what treatment should or should not be endurable, we must suspect from his implied admiration for the following singular specimen of the bedroom bully:—

It (the bedroom) was reigned over by a most eccentric individual, one of the cleverest, most brilliant men it has ever been my fate to meet, and yet very low in the school considering his age and abilities. A dandy of the first water, he used to sleep in white kid gloves to preserve the really exquisite complexion of his hands; and his shirts and neck-ties were objects of my boyish wonder, and of my youthful envy. He was a bully of no common order; and yet the cleverest monitor for a lower boy I ever knew. With that humour which characterises all nick-names, he had been christened "coarser;" though he was the most refined and delicate school-fellow I ever knew. His room was perfectly well

organised. I was flogged twice a week regularly, because it was Tuesday and Friday, and pulled out of bed or smothered in the clothes on other nights, because it was Monday or Thursday; and grand tossings in a blanket took place on Saturday.

We are half inclined to suspect that this schoolboy exquisite must have been no other than Greer (late of the 46th) in embryo; more especially as Mr. Melley adds, in a strain which is doubtless meant to be ironical: "I have, I regret to say, never met him since then; but I have heard that the brilliancy of his talents and his natural flow of wit and humour have increased; that the weaker points of his character have disappeared; and that the promise of the boy has been more than fulfilled in the man."

As we have before indicated, Mr. Melley's opinion leans to the side of the monitorial and fagging system. He asserts that it is based upon the natural principle, which ever binds together the weak and the strong—"You protect, and I fag." He declares that, where a large number of boys are gathered together, there must inevitably be much oppression and tyranny; and that it is therefore better freely to sanction and strictly to legalise that power which you cannot withhold from the bigger boys, by entrusting it to those who combine influence with knowledge, and age with high character. This puts the case very strongly; but, may we not be permitted to doubt whether there is any inevitable necessity that *oppression* and *tyranny* should exist, and whether it cannot be firmly repressed without delegating authority to those who cannot, as a rule, be fitted by experience or by the sobriety of age to use it wisely? We have a strong suspicion that, if the matter came to be fairly looked into, most of the evils which affect the inner morality of public schools would be found to arise from the indolence and inefficiency of the masters. The delegation of their own power to monitors, doubtless, saves them a great deal of trouble; and, as for their inefficiency (we speak not of scholarship, but of temper and judgment), is not that confessedly too often secured by the fact that they have themselves been nurtured under the same system? The fact is (and it is a mournful one), many of those who accept the office of teachers are utterly unfitted for the task. Those duties which, in Athens, were confided only to such approved philosophers as had won the highest reverence of the people, and had subjugated every passion, are by us delivered up to men of small reputations, and who have too frequently not even achieved the conquest of an impetuous temper. We ourselves have seen a man, to whom the education of a large section of a great public school was confided, dancing round his room in a paroxysm of rage, frightening the timid out of the recollection of their tasks, and inspiring the bolder pupils with loathing and contempt. From such men little or nothing in the way of discipline is to be expected; and it may be that under their rule the monitorial system is beneficial. We do not wish to degrade the honourable profession of schoolmaster; on the contrary, we would exalt it. We would see it fulfilled, not, as it too often is, by young men but just emancipated from the discipline of the universities, and who accept it only for expediency's sake, and until they can step into a curacy or a living; far less would we see it occupied by disappointed men, who accept it as a *pis aller*, and vent their soured tempers upon the unfortunate youth confided to their care; but we would see it dignified by the presence of men of ripe and venerable years—men who have attained to the highest pinnacles of human honour, and who accept the task for what it ought to be—the reward and compliment paid to their wisdom. But, in the mean time, until the instruction of youth comes to be the most respectable profession in the land, the fagging system may be indispensable.

SCHOOL ARCHITECTURE.

Practical Illustrations of the Principles of School Architecture. By HENRY BARNARD. New York: C. B. Norton. London: Trübner and Co. The pamphlet whose title is placed at the head of this article is by an American gentleman, officially connected with the common schools of Connecticut. It is a work of much authority in America, 100,000 copies of it having been already printed; and it contains much information on the American systems of education, and their material appliances, which will be interesting to all of us

in England who take an interest in the subject of education. The work is in the first place interesting to those who are connected with our National schools; but much of the information which it contains is also of a character to be useful to those to whom we more especially address ourselves, viz. the conductors of private schools; and we propose to take the work as our text for some observations on the principles of school architecture, as applied to private schools. Most of our private schools are boarding and day schools: it is to the fabric of the school-room that we at present turn our attention: the furniture of the school-room we propose to consider in our next quarter's supplement; and to the arrangements of the school-house we shall perhaps devote a paper on some future occasion.

A school-room is a place in which a number of children have to pass a considerable portion of time, at a very susceptible period of life—susceptible both physically and mentally and morally. The room ought then, for the physical well-being of its inmates, to be cheerful, well warmed, and well ventilated; and now that we are daily becoming more disposed to recognise the powerful educational effect which external influences have upon the mental and moral faculties, few will be found to deny that a school-room, of all places—a church hardly excepted—ought to possess the ornamental features most calculated insensibly to produce beneficial impressions.

The subject, then, at once divides itself into two branches—first, the construction of the school-room with a view to physical health and comfort; and, secondly, its ornamentation, with a view to the production of favourable impressions upon the minds of the impressionable beings for whose education it is destined. And first for the site of the school. Very frequently, of course, the teacher has a very limited choice of site; but our business is to endeavour to point out the best plans, leaving each man to carry out his plan as near to our ideal of perfection as circumstances will permit. The site of a school, then, should be remote from the dust and noise of a highway; it should be in a healthy locality, far from marshes, stagnant waters, and all other things which a sanitary committee would condemn as prejudicial to health; and it should not be in a bleak and desolate situation. And, more than this, it should be attractive from its choice of sun and shade, and commanding what Mr. Barnard well styles "the cheap, yet priceless, educating influences of fine scenery." Of all other sites, the best is one on the southern slope of a hill, sheltered from the north and east, adorned by neighbouring timber, and commanding a wide prospect. And these peculiarities of site are to be the more insisted upon, because the school-house will adjoin the school-room, and we are, therefore, selecting the site in which not only the scholars are to learn and say their lessons, but in which the children and their teachers are to live.

Next as to the shape and dimensions of the building. A long parallelogram is universally allowed to be the most convenient shape; the exact proportions might vary according to circumstances; but, having an eye to the other features which we shall hereafter advocate, we may here set down one set of proportions, which will be found to be satisfactory. Draw an equilateral triangle upon a base equal to the required width of the room, make the length equal to two perpendiculars, and the height equal to one perpendicular. The dimensions must, of course depend upon the maximum number of scholars which it is intended to contain, and the system upon which it is proposed to seat them; but the great error to avoid is the making it too small. For the sake of health, and comfort, and appearance, and convenience of arrangement, and facility of inter-communication, it is necessary that the school-room should not be crowded; it ought not, when all are in their places, to present the appearance of a crowded room, but of a large hall, with ample room and verge enough.

We are disposed to think that the best method of arrangement is to place the desks round the room, with the forms against the wall, leaving room at each end for the desks of the principal and the assistant master; and if there be other masters, placing them at the sides of the room: then since each scholar should have a desk width of about three feet, we arrive at an approximation to the dimensions of a school-room for any given number of scholars. Of course this calculation will only serve for an average number of scholars: where the number is very small a school built after this scheme would be too small; where the

number is very large the dimensions of the hall would become so large as to be beyond the power of the eye and voice of the master.

The lighting of the room is a point which deserves careful attention.

The windows should be high up in the walls, not only to prevent the attention of the scholars from being distracted by external objects, but also because the light falling from above is the most favourable for the sight; to face a glare of light, especially when intensified by the reflection from the white surface of books and paper, is highly injurious to the eyes. Every window too should be provided with a blind, so that the amount of light and sun may be moderated at will.

The warming and ventilation of the room is a most important subject; and, as it is not yet very generally appreciated, we shall urge it the more earnestly.

A large room cannot be properly and equally warmed by open fireplaces; indeed, the heating is the very opposite of equable: those in the immediate neighbourhood of the fire are scorched, and the heat decreases continually in the inverse ratio of the distance from the fire, until those at the maximum distance are left shivering with cold. Indeed, for a room of any size, an open fireplace, however cheerful to look at, is the most unscientific and expensive warming apparatus possible.

Close stoves distribute the heat a little more equably than open fireplaces; but they have these two most objectionable qualities—first, that the air which passes over a heated metallic surface is vitiated thereby, and, secondly, that even the best constructed stoves are liable, after a little use, to allow the escape into the room of the noxious gases which are generated in them.

We are disposed to believe, after having examined into the matter with some care, that the best plan for heating any apartment, and almost the only effectual plan for heating a large building, is the old Roman method, by hot air, generated outside the building, and transmitted beneath a hollow floor and through flues in the walls: it is also, we believe, by far the most inexpensive plan; but the necessary apparatus of hollow floor and wall-flues must be formed when the building is erected, which may be done at a very trifling addition to the cost of the building. Most of our readers will know the general features of this ancient method of warming. The floor of the apartment is a thick stratum of plaster or cement laid upon large square tiles or slabs of stone (and it may be paved in the same manner); this floor is supported by short pillars of brick or stone, leaving a shallow hollow space under the whole floor; in the thickness of the walls are built perpendicular shafts formed of square hollow flue-tiles, whose lower end communicates with the hollow space beneath the floor, and they may have openings at any convenient places for the emission of hot air, or the promotion of ventilation. A furnace outside the building communicates with the hollow "hypocaust;" the constant stream of air which passes over the furnace is heated, and passes into the hypocaust and up the wall-flues, and, if necessary, into the apartment, keeping up an equable temperature throughout the room, which can be graduated with facility. A couple of thermometers ought to be hung in different positions in the room, and the temperature should not be allowed to rise beyond 68° Fahrenheit at the level of four feet from the floor. For the warming of the school-room, then, we recommend the hypocaust principle. This system of warming forms also an excellent auxiliary to a system of ventilation, a point which cannot be too earnestly pressed upon the attention.

The function of respiration is that process by which atmospheric air is admitted to the internal surface of the lungs, and there brought into close contact with the blood. From the quantity of atmospheric air which each inspiration admits the oxygen is absorbed into the system, and an equal quantity of carbonic acid gas is thrown off by the lungs during the respiration; the air, then, of a close room in which any person is breathing is continually exhausted of its oxygen, which is necessary to support life, and continually deteriorated by the admixture of carbonic acid gas, which is deadly poison. It has been usually estimated that every individual, by respiration and the various exhalations from the body, consumes, or renders unfit for use, at least from four to five cubic feet of air per minute; i. e., a school of fifty boys consumes from 200 to 250 cubic feet

of air in a minute—and this is probably a low estimate; so that if you were to shut up those fifty boys in an ordinary-sized schoolroom, without any ventilation, and keep them there for six hours, they would be all dead. Thanks to ill-fitting doors and windows, and open fireplaces, we never have any such effects as the Black Hole of Calcutta, however proved to be by no means theoretical. But, in estimating the amount of fresh air to be supplied, we must not look merely at what the system will tolerate, but at that amount which will sustain the highest state of health for the longest time. The grave consequences of a long-continued exposure to an atmosphere only a little below the standard of natural purity, can hardly be overstated. These effects of bad ventilation are often imperceptible in their gradual approach; often they are attributed to other causes; even in bad cases the headache and depression produced by the vitiated atmosphere, towards the close of school hours, are very naturally attributed to a little over-application, and the feverish restlessness to impatience of the confinement, instead of to their real cause; and in the majority of cases where the ventilation is only a little below the mark, it is impossible to detect the symptoms of the mischief, because it is impossible to distinguish how much the natural effects of confinement and study have been heightened by the noxious air which the students have been breathing.

Looking, then, at the importance of a healthy atmosphere to children at the time when their physical system is growing, and when any unwholesome influences must have great and permanent effects—looking, too, at the mental and moral effects of keeping children at intellectual work under circumstances of physical discomfort and depression—we cannot exaggerate the importance of the most careful attention to the efficient ventilation of the schoolroom.

We are glad to see, in Mr. Barnard's pamphlet, that the subject has attracted much attention in America, and that many experiments have been tried with the view of determining the most efficient system for general adoption: we shall embody some of the hints given by Mr. Barnard in the remarks which follow.

In the first place, the external air which you are about to pump into the schoolroom must be pure and healthful, or you will be supplying poison *ab initio*. Again, the means of ventilation must be independent of doors and windows: in summer it may be very well to throw them all open; but in winter, in all probability, the windows and doors will be kept close shut, for people are apt wrongly to imagine that when the air is cold it is wholesome, or, if any of the windows be opened, there will be cold and dangerous draughts, across at least some portions of the room.

The first requisite for a good system of ventilation is, that there shall be sufficient space in the room, a sufficient number of cubic feet of air to operate upon. The room should be large, and it should be lofty: in most cases a schoolroom is a detached room with no other rooms over it; in such cases the room should be left open up to the roof—it adds considerably to the facility for maintaining a healthy ventilation.

For any system of ventilation it is necessary that there should be openings for the escape of the vitiated air, and others for the introduction of pure air: openings in the ceiling or elsewhere for the escape of the foul air are not sufficient for ventilation—they must be combined with an arrangement for the introduction and diffusion of fresh air; and the two sets of openings must be so combined into one system, that the pure air shall sweep through the whole apartment, driving the foul air before it. It is not enough that there should be a current in one part of the room (unless it induce a general current); it is found that in a warm room the carbonic acid gas is about equally diffused throughout the air, so that we must not leave it stagnant in any corner. In winter time the warming and ventilating must be combined, i. e. the pure air which is sent in to supply oxygen and drive out carbonic acid gas must first be warmed before it is admitted. The same apparatus, with the application of some means of creating a current through the flues, will suffice to pour in a constant flow of cool pure air in summer. The system of ventilation recommended by the American authorities is by means of air-flues with openings into the room, a current being artificially generated where it is necessary by a column of hot air, so arranged as to create a draught throughout the system of flues without itself passing into the room.

It will be seen that the system of warming which we have already advocated is in principle the same as the American system; and that it is applicable to their system of ventilation also. We must refer the reader to the pamphlet under consideration for further details of the American system, and to the architect for the means of carrying out the system which we have advocated.

We now come to the second portion of our subject, the arrangement of the architectural features of the building, so as to make it exercise a beneficial educational effect.

Glance again at the practical features which our schoolroom must combine. Its plan must be a long parallelogram; it must be of good height, with an open roof, and the windows high up in the wall. A plain barn-like building, with thin brick walls and rough deal roof, will answer to the description, and some schoolrooms are buildings of this kind; but we have laid it down as a principle, that in our model schoolroom the educational influences of art shall not be neglected. What then will be the style of art which will be most suitable to such a room? There can, we think, be little doubt; the outline sketch of the practical features required, reads like a sketch of a Gothic hall; and, if we add a few more of the requisite internal features of our school, the coincidence will be still more striking. If the boys' seats are against the wall, our schoolroom must have panelling all round to the height of about four feet, like a Gothic hall; it must have a raised platform at one end for the master's desk, like the dais of a Gothic hall; at the end where the master's desk is placed there should be no window, as is the case in many Gothic halls. We have no hesitation, then, in asserting that a building in that style is more practically suitable for a schoolroom than in any other.

Again, the associations connected with the style are such as we wish to instil into the minds of boys; the great educational buildings of the country, the great public schools, the colleges of both universities, are in the same style; and its adoption in a school gives something of a dignified and collegiate air to the establishment. Again, the Gothic appears likely to be the style of art in England for many years to come; and therefore, in planning a school with the express intention that it shall exercise an educational influence over the scholars, it would be an anachronism to build it in any of the bygone styles.

Many persons have the idea that the Gothic is a more expensive style than any other, which is a great error. It is possible, indeed, to make it costly by the introduction of carving, and other ornamental features; but it is a style which is indefinitely flexible—it can adapt itself equally to the simplest barn and the most gorgeous cathedral; and it can be worked in any materials, from timber and plaster or rubble, to fine hewn stone or choice marble. "Gothic" is a wide term, and includes everything from the style of the thirteenth century to that of the earlier part of the sixteenth. The style of the thirteenth century is perhaps hardly suitable to such a room as we require—its long narrow lancets will not fulfil one condition, that our windows shall be high up in the walls. The style of the fourteenth century would better suit us. Square-headed windows, filled with elegant tracery, are by no means uncommon in the domestic architecture of this period. A series of these in the sides of our hall, and an arched window at the end opposite to the dais, would give us precisely the light which we require. The roofs of this period, too, are frequently framed in a very simple and inexpensive, though always elegant manner, which would be very suitable for our purpose; and every other practical feature which we require could be executed in this fourteenth-century style with as little expense, and as great a regard for utility, as in any other ornamental style whatever. The Perpendicular style of the fifteenth and early part of the sixteenth centuries would perhaps be equally convenient for our purposes; but it is now generally admitted that the style of the earlier part of the fourteenth century—Early Decorated, as it is styled in Rickman's nomenclature—is the most elegant type of Gothic art.

In fine, then, to any one who is about to build a schoolroom, and desires to make it more suited to its purpose, and more on a par with the educational requirements of our day than the meagre buildings which are too frequently devoted to this purpose, we earnestly recommend an Early Decorated hall as his model. But we would with equal earnestness advise him not to entrust its design to any builder or inferior kind of architect;

it will be by far the best, and even the least costly plan, to obtain the services of a good Gothic architect at once: the former will be apt to lavish money in cheap and bad "Gothic" carving, and such like details, but will not give to your building the accurate proportions and the elegant feeling which talent and long study can alone supply; the latter will give you a building, less showy, perhaps, to the ignorant eye, less bedizened with bad ornament, but such as will satisfy the taste of the true connoisseur, while the work of the former would disgust him, and the latter will exercise a beneficial influence upon the young minds which we desire to influence, while the former would only vitiate and deform their taste.

SCHOOLBOOKS.

Grammar and Philology.

The Elements of Grammar taught in English; with Questions. By the Rev. EDW. THRING, M.A. Cambridge: Macmillan and Co. 1851.

A Comparative Grammar of the Hebrew Language, for the use of Classical and Philological Students. By JOHN WILLIAM DONALDSON, D.D. London: John W. Parker and Son. 1853.

A Philosophical Grammar, grounded upon English, and formed from a comparison of more than Sixty Languages, &c. By WILLIAM BARNES, B.D., St. John's College, Cambridge. London: John Russell Smith. 1854.

WITH our daily increasing knowledge of the language and literature of other nations, both ancient and modern, a problem of deep interest advances towards a satisfactory solution. The Scriptural account of the confusion of tongues, treated by unbelievers as a mere legend and fable, is constantly receiving new confirmations, as the progress of knowledge enables us to classify the different varieties of human speech, to point out their analogies, and to trace them back to a common primeval source. This argument, in its bearing upon the truth of the word of God, has been admirably handled by Dr. Wiseman in his first two Lectures on the Connection between Science and Revealed Religion (2nd ed. London, 1842), in which, after pointing out the dangers which at one time seemed to threaten the authority of Revelation from the daily discovery of new languages apparently independent of all previously known, he has clearly shown how further study has revealed links of connection and bonds of relationship, converting a weapon which was already being used in the assault upon Scripture into a most powerful and unassailable bulwark of its truth. The grouping of languages into their great and now generally-recognised classes, and their subsequent subdivision into families more closely united together, have been arrived at by two different methods, each of which has still its own supporters. Dr. Wiseman calls these methods those respectively of *lexical* and *grammatical* comparison. The former seeks the affinity of languages simply in their *words*, treating these as the material of language, and grammar as a subsidiary appliance for regulating its form. The latter, which counts Schlegel and Humboldt among its advocates, claims grammar as an essential inborn element of language, and relies upon grammatical analogies to argue a connection between the varying languages of mankind. It will be obvious that these two methods cannot both be exclusively relied on; and, as might be expected, some discrepancies will be found in the results arrived at by persons who have not started from a common ground; yet these discrepancies are, after all, by no means important ones—a fact which will admit an easy explanation, if we suppose that the truth lies between the two adverse methods, and that both verbal resemblance and resemblance of grammatical construction ought to have their due weight in determining the comparative affinity of different tongues.

There are facts disclosed by the comparative study of languages which admit of no other solution than that which the Mosaic account of the dispersion at Babel affords; and the more we extend our researches, the broader the basis upon which our conclusions are built, the more numerous do such facts become, and the more assured our confidence in the Divine record.

There is, however, another important use to which we may apply the study of the grammatical structure of languages, combined with the diligent comparison of their several points of agreement and difference. It is method which will tend to facilitate the acquisition of knowledge to greater numbers—will open to the many

fields of instructive literature, as yet trod only by the favoured few, and will materially enlarge the basis of general education. Under its influence grammar will lose much of its dry and repulsive character, and become a pursuit full of the deepest interest to the mind. It will be discovered that the seeming variations which occur in different languages are often but the results of one general law, modified by the peculiar genius of the language to which it is applied; and the wondrous essential harmony which subsists amid infinite variety and seeming contradiction, will be found to attract the mind and to engage its attention as readily as in other studies, such as natural history and science, in which the same concordance of God's works with God's nature and revelation is developed.

The study of languages has had all its difficulties increased tenfold by the absence of any systematic attempt to combine the whole philosophy of language in one view, and to lay down the general laws by which it is governed. That such laws should exist is *a priori* probable, not only from the scriptural fact that all language is derived from one fountain-head, but from the simple consideration that the object of language is everywhere the same, and that all men have the same organs of speech, and the same way of conceiving what they would speak in their minds.

This is well stated by Mr. Barnes in his preface:—

The formation of language is always a conformation of three things in nature:—1. The beings, actions, and relations of things in the universe; 2. The conceptions of them in the mind of man; and, 3. The action of the organs of speech: and inasmuch as the beings, actions, and relations of things, and the mind and the organs of speech, are the same in kind to all men upon earth, and a need of conformity to them is itself a law, so far it is clear that some common laws must hold in the formation of languages, and the science of those laws, when they are unfolded, is grammar.

A great amount of learning and labour has been employed in tracing the grammatical laws of individual languages, and the utmost success has been attained in investigating their several peculiarities. There are even some classes of languages to which that system of generalisation, which we would apply to all, has been attempted to be adapted. The two classical languages of antiquity, so long and so deservedly selected as the basis of education, and as the vehicle of grammatical instruction, could hardly be studied together without some indications of points of connection and of contrast in their structure and in their laws. Hebrew also, with its cognate dialects, the Syriac, the Arabic, and the Ethiopic, has been studied with a view to draw out the analogies between these several tongues, and to show what principles are common to them all. But the most general method has been, in learning a new language, to treat it as a new and independent study, to burden the memory with its minute peculiarities and exceptional forms, instead of relying upon knowledge previously acquired to give to each rule, and to each exception, its proper place under the general laws of grammar, the word being used in its broadest sense. We anticipate great advantages from the introduction of a more philosophical method of teaching grammar into the routine of public education; and it is therefore with proportionate satisfaction that we are able to refer to two elementary works tending in this direction from the learned head masters of Bury and Uppingham Schools. Mr. Thring's book is one of those very rare productions—a valuable elementary work. It is a gift peculiar to but few men—the power of distinguishing clearly, in the knowledge they have acquired, the foundation-stones and piers from the superstructure, and of mapping such foundation out for the guidance of others. This power Mr. Thring possesses in an eminent degree. His little book (we speak from personal experience of its use by boys) is a most valuable contribution to the educational literature of the day, and may be regarded as the horn-book of philology. The following passage from Mr. Thring's essay on learning language sets forth the principle which has ensured the success of his own book:—

Let every teacher (who knows such things himself) boldly resolve to notice nothing till his pupils are thoroughly acquainted with the common principles of all language. There will be less show for a time, but more safety. Men with a certain reputation as scholars not unfrequently cannot give the principle of the simplest step in their parrot-like knowledge. How often, for instance, it is said, He is a very clever man

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himself, but he cannot teach others. In plain English, he has never been taught the principles of his knowledge; he has not thought them out for himself. The result is obtained by unceasing practice; and, as that is incommunicable, others cannot benefit by it. Blind men can feel their way along familiar paths, but are unable to give directions to others' sight.

The second book on our list, Dr. Donaldson's Hebrew Grammar, is also strictly a step in advance in the study of philology. It is an attempt to bring Hebrew grammar into comparison with that of the classical languages, and thus to facilitate its acquirement by boys. No language has suffered more than Hebrew by the irrational methods adopted in its grammar, and the puerile technicalities which have been imposed as a burden upon the memory of the learner. The late Professor Lee, indeed, handled the question of Hebrew grammar in a philosophical spirit; but his work is adapted rather for the scholar than the student. Without giving an unreserved adhesion to all Dr. Donaldson's conclusions, we are convinced that his method is correct; and we have his own authority for stating that, after testing its utility by constant practice as a teacher of Hebrew in Bury school, he has been able "to publish his grammar rather as a successful result than as a precarious experiment."

Mr. Barnes's book is a work of higher pretension than those we have yet noticed. It professes to be an introduction to the science of grammar—"a help to grammars of all languages, especially English, Latin, and Greek." Its principles and forms are founded upon upwards of sixty languages, so that, even to the proverbial infallibility of a reviewer, it may be allowed to speak with some hesitation of the merits of an author who meets one in his preface, not only with such ordinary tongues as Sanscrit and Coptic, but with Wendish-Servian, Lazistanish, Syriana, and Chippeway. We must say, however, that, in perusing the work, we find no ostentatious parade of learning, and, in general, a satisfactory fulfilment of the professions on its title-page. It is divided into five principal parts or sections—Orthography, Etymology, Syntax, Prosody, and Rhyme. Of these the second and third are the most interesting in connection with comparative philology. The changes in the consonants, which take place in the formation of words, are stated in a clear tabular form, and present many striking analogies between various languages. It is difficult, from the nature of the case, to make satisfactory extracts from a work like the one before us, in which the chief excellence consists in the systematic and orderly relation of its several parts to each other; but the following remarks on compound nouns, consisting of two noun substantives—as the Greek *κύβητις γυνή* and the Persian *gulzar*—may be taken as a fair example of the author's style:

We have a few compound nouns with the ending *dóm*, which is a primary noun of Anglo-Saxon, and the old form of the English noun *doom*, from the verb *dem-an*, to judge or rule; and it therefore means a judgment or ruling. Its form in Gothic is *thum*; Icelandic, *dómr*; and in Danish, *dom*.

Wisdom.—A.-Sax. *wisdóm*.
Ice. *visdómr*.
Dan. *viisdom*.

Kingdom.—A.-Sax. *cýne-dóm*.
Germ. *könig-thum*.

This form would sanction a good English word "sherifdom," instead of the mongrel noun "sheriff-alty," and "mayordom" for mayoralty. English writers have lately shown a disposition to slight the formation of these nouns, and to take in its stead the noun and a mongrel adjective, in imitation of the Latin idiom, and write "tidal wave" for "tide-wave," and "postal regulations" for "post-office regulations." We believe this is to do our language great harm—to kill it in one of its most growing limbs—to tie it where its free action is most needful—to weaken it where alone it shows increasing strength; and it is worthy of belief that men, who might know the unbounded vigour which the Teutonic and Greek and Persian languages hold in their nouns of the form (substantive + substantive) and epithets of the form (adjective + substantive), and the weakness and unhandiness with which the stiffer Latin, for the want of them, follows her mighty sister the Greek in strains of poetry, would be unwilling to slight, if not to kill, so great an element of vigour and growth in their mother tongue.

We conclude this article with the expression of a hope that Mr. Barnes's work may become generally known, and especially that it may find its way into the hands of schoolmasters, and be made available for the higher classes in our public schools. Mr. Trench has been doing much to popularise the study of etymology by his "Study of Words" and his "Synonyms of the New Testa-

ment." The way has thus been opened for a more systematic pursuit of this portion of grammatical science; and in this pursuit, we believe, the student will find in Mr. Barnes a valuable and trustworthy guide.

The Languages.

Dictionary of German Synonyms. Edinburgh: W. and R. Chambers.

In learning a language an acquaintance with its synonyms, that is, words that have the same, or nearly the same meaning, is of material aid to speaking or writing it with facility and elegance; a dictionary of synonyms is, therefore, an invaluable assistant to the student, especially when it gives to him not merely the words that are like, but points out also their differences; and wherein their use lies; for it is these delicate distinctions in their meanings that express slight shades of differences in the objects they portray. The existing German works of this class are wholly written in German, and thus are of no use to the English student until he is far advanced in mastery of the language. The present volume is designed to supply the defect. It is chiefly compiled from "Hilpert's German Dictionary;" those words only are selected which are in general requirement, and they are conveniently arranged for reference. We give two or three specimens of this very useful work.

271. *Lautbar, Ruchbar, Kundbar.*—A thing is *lautbar* when it is known only to a few; *ruchbar* (related to *Gericht*) when known to many, and generally spread; *kundbar* when it is known to so many that there is no longer any doubt of its truth. In the language of conversation, however, we mostly employ the word *ruchbar* only.

272. *Lauter, Rein, Sauber.*—Matter is either a fluid or a solid body. *Rein* is said of both; *lauter* only of fluid bodies, and *sauber* of solid. We call as well the water *rein*, when it contains no heterogeneous parts, as the vessel which contains it. Water or wine is *lauter* when it is free of any earthy particles, and a dress is *sauber* when it has no stains.

273. *Leblos, Todt.*—*Leblos* implies whatever is void of life, whether it has once been living or not; *todt*, that which has lived and is now deprived of life. We say of a man that he is *todt* when he has ceased to live. We call, on the contrary, a sculptured figure, a log, a stone, *leblos*, because these objects have never been animated. Both terms are used also in a figurative sense.

274. *Lebend, Lebendig.*—Whatever is not lifeless is *lebend* or *lebendig*; whatever is very active, *lebendig*. In the latter sense, a *lebendiger* man is tantamount to an active bustling man. We say also of places and streets, where there is much movement and stir, that they are *lebendig*.

German Head-line Copybooks. London: Allan.

THE German written character differs from ours, and Englishmen have some difficulty in writing it clearly and correctly, and still more in reading it when written. The copybook before us is designed to teach the student of German to write it so that it may easily be read, and this is done by the ordinary method of teaching how to write—a ruled copybook, with a lithographed word or sentence on the first line, which the student is to copy. It is capital practice.

The Young Lady's First French Book. By ALIVA. London: Hope and Co.

ALIVA objects to the usual modes of teaching French—that they are not adapted to the capacities of children. In fact they are far above them; and, because they are not understood, learning becomes a mere act of the memory, and, parrot-like, the pupil repeats only the sound without knowledge of the sense. Aliva proposes a better plan. She takes nature for her guide, and her first lesson is directed to give a complete mastery of the *sounds* of the language, which are repeated again and again, until the pupil is perfect in them; then she teaches the *sounds of words*; then the meanings of words; and, lastly, how to put words together into sentences. The volume before us is prepared upon this admirable plan; and the conversations, which the pupil is to translate, are such as would be likely to occur—or, at least, they are such as embody the idioms of the language. Aliva has conferred a service upon those who teach, as well as upon those who learn, French, by this sensible book.

Classics.

Virgili Carmina. W. and R. Chambers.

ANOTHER of Chambers's Educational Course. It contains the Eclogues and the first six books of the *Æneid*. English notes are appended to the text, explanatory of difficulties or illustrative of places and persons named. These have been selected from the most famous commentators, ancient and modern.

Peculiarities and anomalies in the prosody are not only stated in the notes, but arranged in regular sequence in a metrical index. A life of Virgil is prefixed.

First Greek Selections, for the use of Junior Forms in Schools. By the Rev. LEWIS P. MERCIER. London: Cornish.

A SELECTION of passages from *Æsop*, *Xenophon*, and *Anacreon*, for the use of juniors. It contains explanatory notes in English, and introductions that give some account of the authors and works from which the extracts are taken. It appears to be a useful little work.

Gymnasium, sive Symbola Critica: Abridged. By the Rev. ALEXANDER CROMBIE, LL.D. Sixth Edition. London: Simpkin and Co.

THIS work is designed to assist the classical student in his endeavour to attain a correct Latin prose style. Dr. Crombie alleges that the British writers of Latin have been considerably ridiculed by some foreign critics for their execrable style, their prose being "glaringly disfigured with poetical idioms, palpable inaccuracies, and solecistic phraseology." He attributes this to the too great attention paid in our schools to Latin versification. Is it not that we are too sensible to waste our time in acquiring a polished style in a dead language, which there is no real need to write at all? However, the Doctor is extremely desirous to cure his countrymen of this vice, and therefore he has written the treatise before us for the benefit of the junior scholar, to whom he lays down these principles of correct writing:—1. A judicious selection of words. 2. A natural and lucid arrangement. 3. An observance of those grammatical relations among the words themselves, which reputable and general usage may have established. Upon these rules he enlarges, and illustrates them by a multitude of exercises upon which his young readers are required to employ their ingenuity. If practice makes perfect, they will excel in the art of writing Latin correctly, for here they will find nearly 400 pages of exercises to be written out.

The Anabasis, or Expedition of Cyrus and the Memorabilia of Socrates. Literally translated from the Greek of Xenophon. By the Rev. J. S. WATSON, M.A. With a Geographical Commentary, by W. F. AINSWORTH, Esq. London: Bohn.

WE advocate the employment of a good translation in the learning of a language. We protest against the waste of time involved in reference to a dictionary, and the errors of translation which the student is liable to fall into by taking the wrong meaning of a word which has several meanings. The proper course would be, for the pupil first to read the translation; then to close the book and read the original, translating it as he goes along. If at fault for any particular word, he should turn again to the translation for it, and the task should not be deemed to be concluded until he can translate the whole lesson without default of a word. We venture to say that a language so learned would be acquired in half the time of the ordinary process. For such a method of teaching Mr. Bohn's Classical Library will be invaluable; for the translations are literal, and made by very competent men. The latest of them is the book named above, one of the standard schoolbooks, and we would recommend its use to our readers.*

Teachers' Books.

The Re-opening Lecture on the Practical Benefits of the Ladies' College System of Education. By the Rev. J. T. DENHAM, M.A. London: Longman and Co. THE education of women seems not to have engaged the serious attention even of those who make education a study, until very lately. Hence, perhaps, the diversity of opinion and of practice; for it has not been pursued anywhere upon any settled principles. Our ancestors either tutored them in classical knowledge, or left them altogether uncultivated, beyond a few of "the accomplishments," as they are called. In more recent times, a classical education has been pretty generally abandoned, and girls have been taught to read and write, to sing and dance, to repeat a chronology and the elements of geography, which, with a little French and a little drawing, has usually completed the school programme, and to this day forms the routine of the greater portion of our "Academies for Young Ladies." A suspicion, however, is beginning to be entertained by parents and guardians, and is spreading to schools and schoolmistresses, that something more than this is desirable for girls whose destiny it will be to become wives and mothers, directing the affairs of a family, and tutoring infant minds in their turn. It is beginning to be understood that the knowledge of Common Things, now recognised as the right kind of education for the poor, is equally a necessary portion of the education of the rich, and as useful to women as to men. Hence the foundation of Ladies' Colleges, which are, in fact, a species of proprietary schools for girls and young women, where a really sound and useful education may be obtained at a moderate price.

The Lecture before us was delivered at one of these colleges, and Mr. Denham grapples with all the fallacies of the objectors, and exposes them one by one. He defends triumphantly the modern course of study for females, which includes the sciences and the elements of the mathematics. The lecturer reviews each branch of the course, and eloquently explains its uses, in promoting the mental and moral health and the social and domestic pleasures of the pupil. We have seldom read a more sensible discourse.

Arithmetic, &c.

A Collection of Arithmetical Tables. By JOHN HANN. London: Simpkin and Co.

A LITTLE manual of the rules and tables in Arithmetic which are most frequently required. It contains addition and multiplication-tables, money-tables, weights and measures, and short methods of division and multiplication.

Introduction to Arithmetic. Edinburgh: W. and R. Chambers.

PERHAPS there is nothing, except grammar, so difficult to convey in a simple and easily intelligible shape as Arithmetic. Hence it is that among school books we find so few professing to teach arithmetic which are successful in their aim. The volume before us, which forms one of Chambers's Educational Course, is among the best we have seen, but it is far from attaining the simplicity desirable in a school-book; some hard words are used, and the operations are not always described perspicuously. Nevertheless it is a great improvement upon the old "Ciphering Books," as they were called in our own schoolboy-days, and teachers will find it especially useful as an assistant to themselves.

Drawing.

The First Book of Drawing. Edinburgh: W. and R. Chambers.

THIS little volume is designed to teach the very elements of drawing; its instructions are to the eye. It consists of a series of subjects, from curved lines to complete figures. It is recommended that the earlier lessons be practised upon the black board, that indispensable machine by which the labour of teaching is diminished one-half, and the pleasure, because the facility, of learning is doubled. This is the best work of its kind we have seen. It is part of Chambers's Educational Course.

The Principles and Practice of Linear Perspective divested of all Difficulty. By RICHARD ABBATT, F.R.A.S. London: Longman and Co.

WHETHER the art is divested of all difficulty, as asserted in the title-page, we would not venture to affirm, for we must confess that we found many difficulties before we had advanced many pages. But Mr. Abbott has succeeded in much smoothing the student's path, and he has presented his subject in a more clear and intelligible shape than we have ever before seen it. He proceeds by slow steps from simple to complex figures, and illustrates his propositions and problems with numerous diagrams. It strikes us that the pupil needs be far advanced in mathematics and algebra before he could safely venture upon this volume.

Reading Books.

The Seminarian's Primer. By R. MOSLEY. York: Pickering.

THIS little book is characterised by the frequent repetition of very easy words, which (apart from any peculiarity of method) will doubtless assist in smoothing the many difficulties connected with first steps in reading.

The Advanced Prose and Poetical Reader. By ALEX. W. BUCHAN. Glasgow: Hamilton.

THE easiest road to fame is to publish a volume of extracts and print your name upon the title-page. Anybody, with ordinary taste, might do what Mr. Buchan has done, and therefore we cannot award to him any credit for having culled passages from our modern literature, although he will probably be told by Messrs. Murray, Longman, and Moxon, from whose copyrights he has been freely taking, that they do not approve this method of appearing in print. The volume, indeed, is like all others of its class, with no feature of novelty to give it special claims to notice. It is a good reading-book; that is all.

Religion.

One Thousand Questions on the Old Testament. By a Teacher. London: Jarrold and Son.

THE title describes the contents. We can only add that the questions are carefully worded, and the introductions to each book present a good summary of the contents.

Miscellaneous.

The Governess: a First Lesson-book for Children, &c. London: G. Cox.

WE opened this little book with some interest, from its having been written, as the title-page informs us, by a schoolmaster of twenty years' standing. There are many people now a days who, from being incompetent to write anything else, fancy they can certainly succeed in writing for juveniles. The result is that we have many books for children that are simply childish. A book, therefore, coming from any one practically engaged in education claims particular notice on this ground.

The preface of this book thus begins:—"During the last few years of educational excitement, not a little mischief has resulted from the exclusive anxiety of well-meaning but short-sighted teachers to insure, on the part of their pupils, a *thorough understanding of all they learn*. The consequence has been that a large number of children have grown up, endowed with a wonderful capacity for picking up information, and a ready intelligence of language spoken or written in a simple style, but utterly untrained for hard study." It is a pity that prefaces should be considered indispensable, as many a book might pass without censure but for some such startling nonsense as the above. We had fancied that one of the most universally admitted maxims of modern education was to insure, on the part of pupils, a better understanding of what they learned. While we are glad to admit that the consequence of this was "a capacity for picking up information, and a ready intelligence of language," we also thought such a development of the understanding to be an excellent preparation for *hard study*. But, reading a little further, we discover this author's view of *hard study* to be a mere appeal to the memory, to the neglect of the more important reasoning faculties. The author has, therefore, begun his book with a few chapters of catechetical questions on common subjects of information. Questions are, doubtless, of great value in teaching; but are more useful to discover what has been learned, than as vehicles to convey direct instruction. If, however, they be thus used in elementary books, they should evolve very lucid and explanatory answers, and not such meagre definitions as those in the book before us. While no real knowledge can be conveyed to a child in terms above the reach of its understanding, such lessons as those before us form indeed a very hard task to the poor little unfortunates who thus have to commit to memory words, conveying but very little sense to their minds. Herein, however, our author is not at all inconsistent, as his professed object is to give such exercises "less for the sake of the information conveyed, than as a lesson in mental discipline." We have but little faith in the mental discipline of mere verbal iteration, and believe that the result of such a course will be, that the poor little parrots who are forced to commit these chapters to memory "*verbatim*" will be "very expert in giving answers" to *their set questions*; we may add—and, with a simple change of terms, we may continue in the words of the preface—"but, the *understanding* being wholly unexercised, (they) will be unable to comprehend what they have learned."

With definitions so dry and meagre, we should at least expect accuracy. In answer to the question "What are assizes?" we have the following: "Assizes are *when* some of the judges come into a county to try the prisoners." "Sessions," also, we are told, "are *when* magistrates try prisoners." Now we need scarcely observe that *assizes* and *sessions* are not "*whens*" at all; these words are not verbs but nouns, and are *held when*, &c. The judges, we are also told, "are gentlemen appointed by the Queen to take care that the people obey the laws." We had fancied that judges were appointed to try those who *broke the laws*; perhaps we are wrong; but then it does not matter if we are, as accuracy is not at all a material point when the mental exercise of *learning the words by heart* is the one thing needful—the understanding of the definitions being not only secondary, but questionable. But for the unimportance of accuracy in this process, we should pause before we defined *cream* to be "the thick part of milk"—the thick part of milk being generally known by the name of *curds*—"which rises to the top when *it* [what? the *top* or the *cream*, that is, the *curds*? or if the *milk*, why not say so?] is allowed to stand." We might venture to substitute the word *oily* for *thick* in the above definition; but then we should be like those "short-sighted teachers who wish their pupils to *understand* what they learn;" and nobody can deny but the definitions as they stand form a *very hard* exercise for the memory, and children will never fall into the error of *understanding* them. We have heard of market-towns, and large populous villages, such as Richmond. A town, however, must henceforth not be considered such by reason of its market, but on account of its containing "streets, squares, and terraces." Brentford and Uxbridge, having neither squares nor terraces, cannot be towns, which Richmond and Bayswater must be, from possessing these!

Our author, however, has not proceeded above a quarter through his book when he gets as tired as we are of unsuggestive questions and inexact answers. He thinks memory has had enough of it, and so do we; and he then adopts the "short-sighted teachers'"

plan, of writing with the evident aim of ensuring that *thorough understanding* of the lesson which he deprecates in his preface. This is like the man that was mad with one side of his head, and observed his madness with the other. We have a very pleasing and easy introduction to the nature and use of figures, with first notions in addition, subtraction, and the other elementary rules. This is followed by an equally pleasant and useful chapter on geography, in which facts and ideas are inductively developed in simple and easy language.

We have thus dwelt upon this little book, as containing in itself examples of what we deem the worst faults and best features of an elementary schoolbook. The author should follow the well-known advice: "Whenever you think you have done a bit of fine writing, burn it!"

FOREIGN EDUCATIONAL LITERATURE.

EDUCATIONAL JOURNALS.

THE object of the present notice is to indicate to those familiar with the languages of the Continent the principal educational journals or periodicals, to which they may refer for information respecting the state of education abroad, educational processes, and pedagogy generally. We notice first, on account of its age and extensive circulation, the *Manuel général de l'Instruction primaire*. It is now in its twenty-second year, and we have quoted it by its present title, as it has had several other titles. A summary of the contents of a single number will give the best notion of its character. We have first a concise account of the leading political events of the week, that no schoolmaster should be ignorant of what is doing in the world. The number we have taken up has a notice of Palmerston's speech at the Napier banquet. The reporter says: "The singular character and bizarre gaiety of our English neighbours were amply manifested on this occasion." There is then a notice of internal affairs and acts of government; given without comment. Two columns are devoted to "official acts relative to public instruction." We have here the circulars of the minister of public instruction, accounts of particular schools, and various statistics respecting the state of education in the provinces. A chemical lecture, or a lesson in natural philosophy, illustrated with woodcuts, follows, which must be of much service to the teacher. Then there is a poetical extract from some standard author, for a scholar to commit to memory; followed by exercises in grammar and arithmetic. The arithmetical exercises appear to us to be particularly valuable. Of the problems, here is one, the solution of which a "first form" reader perhaps may send us.

A woman had a certain number of eggs. She sold one-third of them, plus two-thirds of an egg; she gave away one-sixth, plus three eggs and a third; she ate one-fourth, plus six eggs. There then remained, one-seventh of what she first had, plus five-sevenths of an egg. How many eggs had she at the beginning?

The professor of the Saint Louis' Lyceum, who puts the question, after giving the solution, quaintly remarks: "It would be well to verify this result, and to prove, likewise, that the woman did not break a single egg." A reading, intended for schoolmasters, is given, on some point of history or geography of passing interest. In the number before us the subject is modern Russia. Readings follow, designed for pupils; and the whole closes with a piece of music designed for schools. Valuable hints are to be derived from this journal.

In Berlin is published monthly the *Zeitschrift für das Gymnasialwesen*, edited by Dr. W. J. C. Mützell. The last March number contains an article on German philology by Professor Dr. Müllenhof; and also reviews of important educational works, as Schwartz's "Philosophy of Mathematics," Kützing's "Elements of Geography," Schneidevin's "Sophocles explained," &c., followed by a miscellany.

The *Pädagogische Revue* is published at Zurich, and edited by Dr. Mager. It has been established fifteen years, and has reached a thirty-eighth volume. We consider it a work better adapted for general use than the former. It contains essays on educational subjects, reviews of school books, gymnasial programmes, and the like. It introduces one, moreover, into a knowledge of *methods of teaching*.

The *Pädagogischer Jahresbericht* is published for the use of German schoolmasters. It has been for seven years before the public. The present editor is K. Nacke—the place of publication

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